

THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

JACKSON, MISSISSIPPI, JULY 13, 1911

NEW SERIES, VOL. XIII, NO. 28

The Work Behind Us; the Work Before Us.

Mississippi Baptists have enjoyed the unique experience of standing with the few states that not only did not fall behind in the work of Home and Foreign Missions in the year closing May 1st, but also of having made positive advance movements. Our apportionments to each of these funds were not all in hand as has been stated in these columns, but so near the full amounts were put by our churches into the treasuries of these Boards that if others had done as well there would not today be that burdensome debt on Foreign Missions. Already there has been sent forward more than enough to make up our state deficiency in the apportionment of Foreign Missions of last year. The months since the meeting of our State Convention last fall have been almost wholly given by our churches to these two causes.

The time is now on us when we ought to turn our attention to other lines of work claiming the consideration of our churches. I plead for the work that is before us. I know it comes at a disadvantageous time for the long moneyless months of summer are now on us. The churches have been giving liberally to the two great general boards of denominational interests, and they may be led to think that these matters at home in our own state are not of much significance any way. Is not this seen sometimes in a comparison of the amounts given to the different mission causes? I respectfully submit that we ought to maintain a righteous proportion in our work. If this is done in our State Mission interests that now ought to have the right of way in our churches, we may expect to reach our Convention out of debt, but if an indifference to the amount we give obtain, the end will be disaster. I plead for our own, and urge liberal and prompt relief.

A. V. Rowe.

Sunday at Durant.

In response to a very cordial invitation from both the pastor and the church, it was my privilege to be with them on the occasion of the dedication of the Sunday School annex. It was a day of great joy.

Brother Farr has wrought nobly and the workers have followed like soldiers, who love a task that is hard. They now have one of the most complete church plants in all the State.

Another thing that gave me great pleasure as I reviewed the work and noted the progress, was that in the very midst of their building effort, the church had laid on the altar of the Lord an offering for missions that exceeded the gift of any other in the Yazoo Association.

May the blessings of God abide upon them.

T. L. Holcomb.

College Tidings.

Yes, we have had a great State Summer Normal at Clinton. Four hundred and ninety-four teachers and prospective teachers were enrolled as students. We had excellent work and a fine spirit of co-operation. All seemed delighted with Clinton. Most of our school work was done in our new Science Building and the general verdict was "This is the finest Science Building I ever saw." Jennings Hall was crowded to overflowing; in fact, we could not nearly accommodate all who wanted to stay there. We are sure that the Normal and the college greatly helped each other.

We have been a little late in getting out the new catalogues for Mississippi College, but they are ready now. Do you want one? Drop us a card. Do you know of any boy who ought to have one? Send us his name.

I am still in charge at the College, but expect to turn everything over to my successor about August 1st. After that date, address Dr. J. W. Provine, President, Clinton, Miss.

Every thing is hopeful. Let everybody help.

Yours for service,

W. T. Lowrey.

Where Has He Gone?

What has become of the old-time minister? Not so far back, he was around in his black frock coat, sometimes a little shiny, to be sure, but eminently respectable and dignified, and with a dignity of bearing and solemnity of manner that made you feel that you were in the presence of one in a high calling. He used to come in and chat a while, mostly of church and your church relationships, and before he left, he always knelt and offered a prayer that was chiefly for you and your household, and if there were children often calling them by name in a very special way praying that they might grow up to be useful men and women. I wonder where he is?

The pastor comes in now with raiment of the latest cut and color, trying so plainly not to look a preacher, wanting so much to appear just a good fellow. And he talks of every topic under the sun except that of your soul. It must be indelicate nowadays to own that you have one, much more to talk of it. And unless there is sickness or death or some sad misfortune hanging over the household, a prayer would seem almost an impertinence.

To be sure, there are compensations. In the old days the chickens ran for shelter squawking loudly as the minister's buggy appeared over the brow of the hill, fearing he would remain for dinner, and nought but chicken was considered worthy to satisfy

that holy appetite. He, poor soul, would often have preferred smoked ham, no doubt, but that would have been desecration. And then the children were just a little fearful and loved the shelter of their mothers' skirts hesitating to venture forth in the august presence. This was not ideal, we must admit.

But I wonder what Elijah would say now to the children's attitude toward a man of God! It does seem harsh treatment in these modern days to think of those children who were destroyed when they ventured to remark upon his personal appearance, and called him a baldhead, but it was surely an appalling lesson on irreverence. What a devastation there would be in this land of ours if children were thus dealt with! Why, he might consider himself lucky if they did not tweak his nose.

But the minister is to blame for it. He is so afraid that Johnny and Mary will be afraid of him, that he is a little afraid of them, fearing he will be weighed in the balance of youthful opinion and found wanting as a good fellow.

And he's getting to be one—sometimes not much more, and we are to blame for it. He is at heart the same as his stately predecessor. Longing to help longing to bring his people into closer touch with the Master, longing to bring the children to a love and reverence for the way of Truth. But we have shut him out a little. Instead of being a staccato note as formerly in the music of life, he is played with the soft pedal and in some places we are trying hard to make him into a rest.

That there are notable exceptions to these two extremes is a blessing we cannot but be grateful for. But these I think it can be truly said are not found among the latest product. Can we not have a little more of the old minister and a little less of the new? Cannot we tone down the sharp outlines somewhat without rubbing them out altogether. That this would be best for him and best for us is the humble opinion of

A Church Mouse, in *The Watchman*.

Let fall the kindly word
On grateful ear today;
Love's tenderest tones are all unheard
By coffined clay.

—Pastor Clark.

Only Christ can influence the world, but all that the world sees of Christ is what it sees of Him in the life of His followers. —Henry Drummond.

Silver and gold are not the only coin; virtue too, passes current all over the world. —Euripides.

News in the Circle

MARTIN BALL.

Pastor Caleb A. Ridley, of Beaumont, has declined the flattering call made him from the First church, Dennison, Texas. He says: "It is altogether out of the question for me."

The church at Alvarado, Texas, has called Rev. J. S. Burgess, of Granbury. The call is accepted, and he will enter upon his labors soon.

The query department of the Baptist Standard is exceedingly interesting. It is edited by Dr. Fred Hale, of Dallas, Texas, a splendid writer and superb preacher and pastor.

A fine meeting of fifteen days' duration has just closed at Childress, Texas. Pastor H. T. Money was assisted by Rev. H. H. Burton, of Nevada, Texas. One hundred and four additions to the church, sixty by baptism.

Rev. W. G. Lewis has lately conducted a meeting at Stillwell, Okla. There were fifty additions by baptism.

The State Mission Board of Missouri has recently appointed three evangelists: E. H. Robinson, Springfield; C. F. Siler, Neosho; R. F. Carroll, Herculaneum. These began work July 1. The State Board believes in evangelistic work.

The church at DeQueen, Ark., has called Rev. M. J. Smith of Grant City, Mo. He will enter the new field on August 1.

Dr. George B. Leavell, who recently declared his purpose to go to China as a medical missionary, is a brother of Prof. L. P. Leavell, Secretary of the Sunday School Board, and Rev. Jas. B. Leavell, of Indianapolis, Ind., who married a daughter of missionary R. T. Bryan. We have no better workers in the Master's kingdom than these Leavells.

Rev. W. F. Roberts, who was once pastor at Grenada, has taken charge of the church at Slater, Mo. He has been pastor at Huntingdon, Ind., recently.

Pastor J. V. Edwards, having served successfully as pastor at Cameron, Mo., has gone to Pittsburg, same state.

At the Northern Convention in Philadelphia, Dr. H. C. Morehouse read a communication offering \$50,000 if the Convention would raise \$250,000 for the support of aged ministers, their wives and orphans. Our Northern friends are great on pensions.

The Northern Convention appointed a committee of five to confer with the Presbyterians in regard to the Persian Baptist Mission. We think Baptists would do better to go on and attend to their own business. The world is their field.

Dr. Emery W. Hunt was chosen President

of the Northern Convention and W. C. Biting, corresponding secretary. They have taken in the Free Baptists, whatever that means. 2,462 delegates present; 2,665 visitors. President W. H. P. Faunce, of Brown University, preached the sermon.

The Word and Way gives an interesting sketch of Rev. James R. Hamlin, of Springfield, Mo. He was born in North Carolina, in 1828, is in the 53rd year of his ministry, is 83 years old and is as active if he were only 60.

Dr. Edward Judson, of the Judson Memorial church, N. Y., addressed the City Baptist Sunday School Union, of Nashville, Tenn., last Sunday. His subject: "Centennial of Adoniram Judson's Entrance on his Mission to Burmah." The first Baptist church was crowded to hear him. Everyone enjoyed the address.

Dr. George W. Truett, of Dallas, Texas, said in a speech at the Baptist Alliance: "There is the terrible menace of the saloon power, that arch-fiend and arch-criminal, that anarchism which is sucking the life-blood of our nation and which is linked with the power of the scurvy politician, which must be removed."

It is stated that the Baptists of the United States raised last year for church work \$25,978,911. But what is that among 5,383,944 children of the King?

While Dr. A. U. Boone, of the First church, Memphis, was at Blue Mountain preaching the introductory sermon for the Encampment, his pulpit was filled by secretary E. E. Burroughs, of the Sunday School Board, Nashville.

Rev. James N. Poe has taken charge of the Centennial church, Nashville, Tenn. He has been engaged in colportage work in Knoxville for the State Mission Board. He was recently ordained by the Centennial church.

We extend sympathy to Dr. B. H. Dement, chair of Sunday School Pedagogy in the Southern Baptist Theological Seminary, in the death of his father. He had passed his 83rd year and was ready and waiting for the call.

President Yager has succeeded in raising \$75,000 for the endowment fund of Georgetown College, Ky. This secures the \$25,000 offered by the educational society.

The church at Fayetteville, Ark., has dispensed with the union Sunday night services during the summer, and will hold regular meetings every Sunday night, in the Baptist church, or dismiss the crowd for the night.

Rev. J. A. Carmaek, for a while pastor of the Second church, Corinth, has located at Laneyview, Tenn., and will preach to two churches near that point.

The Biblical Recorder gives a splendid picture of Dr. A. C. Dixon, wife and four children—three girls and one boy. Dr.

Dixon seems to be happy in his new work with Spurgeon's Tabernacle.

Dr. W. M. Vines, First church, Asheville, N. C., yields to earnest persuasions of the First church, St. Joseph, Mo., and will take charge on September 1st. This closes Dr. Vines' second pastorate with the First church, Asheville.

Jesus, the Model of Religious Character.

By John P. Hemby.

As truly as there is no instance on record of Jesus having violated any statutory law, there is no law written in the divine statute book that failed of his observance. This is due partly to his religious training. And this training began very early in his life and was constant and continuous. He was circumcised on the eighth day (Luke 2:21); presented in the temple for redemption after the custom of the law of Moses (Exodus 13:2) at the age of thirty days (Luke 2:27) and at the age of twelve years he went with his parents to Jerusalem to assume his place and responsibilities under the law, and to receive instructions from the masters of Israel in his duties under the law by asking and answering questions. (Luke 2:41; 42; 46; 47). O, what a lesson to parents—begin the religious training of children early in their lives, persevere, proceed according to God's law, teach by precept and example!

But his observance of the divine law was due more largely to his innate religious nature, just as the life and conduct of everything follows the lead of its nature. The dog that vomits and passes on will return to lap up its own vomit; the sow that may have been washed with fuller's soap and made white as snow, will return to her wallowing in the mire (2 Peter 2:22). The sinner will commit trespass, and the righteous man will do deeds of righteousness. If everything follows the bent of its own nature, how then, can we coax people into modeling their lives after the pattern Christ set out before us? The religious training of people is a thing of vital and infinite importance, and ought, therefore, never to be neglected or minimized. But there is no educational process known to the world by which we can evolve a righteous nature out of an unrighteous nature, or to develop a truly religious heart out of a sinful heart. (James 3:12).

What is essential to the people that they may conform to the model set before them in the life of Jesus is a godly nature after the fashion of Christ's nature. How can they attain to such a nature? By regeneration, of course. But as I am talking to Christians about how to live Godly and righteously in this world after the pattern of our Great Model I shall pass over the nature and necessity of regeneration and address myself to the question of how to develop the powers of the regenerated soul to their highest efficiency in the service of God.

(1) First, then there must be an absolute surrender of one's entire self to the will of God. Jesus gave us a definition and pat-

tern of surrender to God when he "emptied himself, taking the form of a servant," and became obedient unto death, even the death of the cross. (Phil. 2:6-8). His body became the vehicle in which God journeyed among men revealing himself and his message to them; and he manifested no ambition but prayed that his will should not be done (Luke 22:42) in the use to which his body should be put, that the will and work of God who sent him might be done. (John 9:4; 12:4; 5:30).

He neither shunned nor hesitated to perform any service or make any sacrifice, even a sacrificial death on the cross in obedience to the will of the divine Father and the requirements of the lost world. (Luke 22:42). The definition, therefore, is the placing of one's body, soul, and spirit at the service of God to be used in any service or sacrifice he wills.

Such a surrender as this is more than the mere act of lending one's name to the Lord to be written in the list of his children to ornament it. The performance of such an act for the purpose of complimenting God and dignifying his cause, and not for service and sacrifice, must be highly offensive to God. For he needs not the name of any man written in the list of his elect to lend luster to his glory, or to add honor to his cause.

Such a surrender as is described by Jesus is the giving over of the heart to the Lord to be filled with an ardent love for his name, his law, and his cause. (1 Cor. 13:1-3). The heart whose affections are divided between the Lord's cause and service on the one hand, and the world and worldly pleasures on the other, is only half surrendered, and therefore, not surrendered at all. (Matt. 6:24). A heart thus divided will love the pleasures of the world and conform to its customs (James 4:4 and John 2:15 and 16), while it endeavors to maintain a respect for the laws and cause of God, and cherish a form of Godliness. Such a mock surrender is not satisfactory to either God or the one who professes to have surrendered. Again, such a surrender as Jesus defines includes the giving over of the mind to be used of the Lord. If he is Lord of the heart, he must also be Lord of the mind. If he controls the affections of the heart, so must he engage the thoughts and give direction to its line of thinking; dictate the objects and subjects of its thoughts; aid it in reaching correct conclusions as to the mission and duties of life. The human mind, like the human heart, if not possessed and directed by the Lord of the intellect, will give itself over to thoughts of things that are sinful and that corrupt the heart and wean it away from God and His cause. (Phil. 4:8 and 2:5-11). Its powers need to be subordinated to divine control, and its thoughts correlated with God's. Once more, the surrender indicated by the life and teachings of Jesus includes the whole body of the man. It must be emptied of all else and turned over to become an habitation of the Lord (2 Cor. 6:16) and to be used by Him in the execution of His will (Rom. 6:11-13) and a vehicle for the

carrying of His name and message to the tribes and nations of the earth. "I beseech you, therefore by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

(2) In the next place, there must be rendered to God a zealous and disinterested service. In this matter, too, Jesus sets the pace, and gives the pattern. In all the services that our Lord rendered, and the mighty works which He did, there was not a single act performed with a view to advancing His own temporal interests; or for the purpose of building up around Him a political party and power; or to secure to Himself a position of greater comfort and bodily ease; or to relieve Himself of any service; or to avoid any sacrifice. He always acted with a view to advancing the interests, promote the comforts, and relieve the burdens of others. (Matt. 20:28 and John 13:4-5.) Behold the difference between the life and spirit of our Lord and that manifested by the Pope of Rome, Joseph Smith, of Mormon fame, and Mrs. Mary Baker G. Eddy, who exalted themselves above all that is called God; made merchandise of the people; built for themselves bewitching names and prodigious fortunes. (2 Thes. 2:4).

A disinterested service, such as Jesus rendered, has no selfish element in it or selfish end to accomplish; but is rendered for the purpose of benefitting others and glorifying God, and is wrought out in a spirit of self-abnegation. The end in view, therefore, when such service is rendered, is not the attainment of the salvation of the soul of him who renders it, but the glory of God in the salvation of others. (Matt. 5:16). If the servant is possessed of the Spirit of his Lord, he will render this disinterested service as zealously as if his salvation depended entirely upon it, and yet he knew he would be cast away and lost. This is the character of the service which Jesus rendered, knowing at the same time it was rendered with a knowledge that he was doing it in the face of the contradiction of sinners, the ostracism of the world, and of the ignominious death which awaited him. (Hebrews 12:2-3).

A Word.

It has been a long time since I heard from you and my many friends back in old Miss. I thought I would write you a line to let you know that I was still in the land of the living, and on the firing line. Have been engaged for the past three months in prohibition campaign work out here in Texas. The contest is severe, the fight is hot. The liquor forces are stirred as never before in their history. If they lose this State, it will indeed be a great blow to them.

I think there is likelihood of its carrying for prohibition. If it does, it will be the greatest day in the history of the State. There certainly will be great rejoicing in hundreds of thousands of homes.

About the first of August I expect to return to Louisiana and Mississippi to do some

revival work. Any of the brethren desiring to communicate with me can address me at 709 23rd Avenue, Meridian, Miss. May the Lord bless Dr. Bailey and all of the brethren.

Your brother,
J. J. Smylie,
Eagle Pass, Texas.

A Good Meeting.

We began at Enterprise on the third Sunday in June, the 18th, and held on about sixteen days. The rain was well nigh daily, if not continuous, from the first week and the almost intolerable hot weather lasted nearly throughout. But the Lord was graciously with us in it all and made us glad. Our own dear First church pastor, Dr. Shipman, was our efficient and acceptable helper for the whole meeting. Our Enterprise folks are very fond of him, and full houses, close attention, and appreciation and they did not forget the materials in their expressions of due appreciation.

Perhaps not less than one-third of our services were limited by the rain to sometimes not more than twenty people, but we did not lose entirely a single service. The results were very gratifying in the way of a general revival and toning up of our people, and the accession of thirteen new excellent members, of whom nine were baptized, with more, we hope, to follow, and four valuable members by letter. Our Methodist kinsfolk had just closed a good meeting and were not backward in coming in to help in ours, and especially their pastor, Brother Lewis, who is a fine singer and very kindly gave us the valuable assistance of his excellent talent. We are to have the Chickasaway Association meet with our Enterprise church early in September and hope to have Brother Bailey and others of our extra brethren with us on that occasion.

In love, your brother,
J. A. H.

Durant.

Today (second Sunday in July) was a great day in the history of our church. We dedicated our Sunday School annex to God.

We have eleven large rooms and a larger auditorium, all built of brick. Every thing up to date.

We do not owe one cent on this work. At 11:00 a.m., Brother T. L. Holcomb preached the dedicatory sermon and pastor offered prayer. A great hour.

Our people are happy. To God we give the praise and glory.

W. E. Farr.

Life's Ways.

Some paths lead through the valleys; While some run over the hills. Some ways seek sparkling brooklets; And some, waters dark and still. Some hands pluck thorns and thistles; And some the bright golden-rod. Some lives point to earth's sorrow; But His points only to God.

—Edgar Weston Cobb.

The Baptist RecordCapital National Bank Bldg., Opposite Postoffice.
52.00 PER ANNUM.PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI.

—BY THE—

Mississippi Baptist Publishing Company

T. J. BAILEY, Editor and Manager.

Entered at the Postoffice at Jackson, Miss., as
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S. H. Clark 45 Vernon St., Brookline, Mass.**Ross Collins Fined.**

Ellisville, Miss., July 1.—The trial of Hon. Ross Collins, of Meridian, candidate for attorney general, was heard in Sandersville this evening. Mr. Collins was not present when the court convened. Hon. Robert Gullard of Laurel, was the attorney for Mr. Collins. He pleaded guilty for Mr. Collins in the charge of profanity, asking the mercy of the court. He was fined \$5.00 and costs. The warrant charging Mr. Collins with profanity was sworn to by Mayor Hosey.

The above is clipped from the daily press, and it is with regret that we note that aspirants for high office are guilty of violation, not only of the laws of the State, but of the commandments of God as well. Public officials, and those seeking high public office should reflect the best sentiment of the State and not the common vulgarian.

The great encampment is on at Blue Mountain, with promise of excelling all former ones. The attendance is large and growing daily. Such meetings cannot fail of great good to our Zion.

We hear of some churches making preparations for pressing the claims of State Missions in this month. The time is at hand when much thought and prayer should be given this subject. It is true we are in midsummer when money is scarce, but we are well able to put into the treasury of State Missions more money than we have ever put in in one year. Let's do it!

When the keen scrutiny of sceptics has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted, a place where age is revered, infancy respected, womanhood honored and human life held in due regard—when sceptics can

academy would do well to correspond with Dr. Wilson. Macon is an ideal place for such a school, and Dr. Wilson will put every reasonable safe-guard around the boys committed to his care.

The Academy will be non-sectarian as formerly, but Christian in character and in ideals.

On the first Sunday in July at Briar Hill church, a few miles east of Florence, Brother A. D. Muse, of Florence, was regularly set apart to the full work of the gospel ministry. Rev. Wayne Sutton, pastor, and Rev. J. R. Carter, superintendent of the Baptist Orphanage, were the officiating ministers, who were assisted by deacon W. W. Williams. The examination was conducted by Brother Carter, who also preached the ordination sermon. The examination was very satisfactory, and upon the whole, it was a good day in Zion. Brother Muse is already serving churches.

Rev. Cecil C. Chapman, who is pastor of the church at Escatawpa, and also principal of the school of that place, seems to be moving things. He has baptized three since January first and completed repairs on church building which cost \$300.00. He is in a series of meetings this week which promises fine results. He is a son of Rev. W. P. Chapman, of Newton, and a Mississippi College man.

On the 4th day of July, at the home of Mr. and Mrs. D. W. Milam in Little Rock, Ark., Mr. T. G. Sellers, Hot Springs, Ark., and Miss Evelyn Celeste Milam were united in marriage.

J. Benjamin Lawrence, Jr., appeared up on the field of action on July 5th, 4 p. m., and has taken up permanent abode in the home of Rev. and Mrs. J. B. Lawrence, in New Orleans. From all indications up to date, we learn that he proposes to make the world hear from him.

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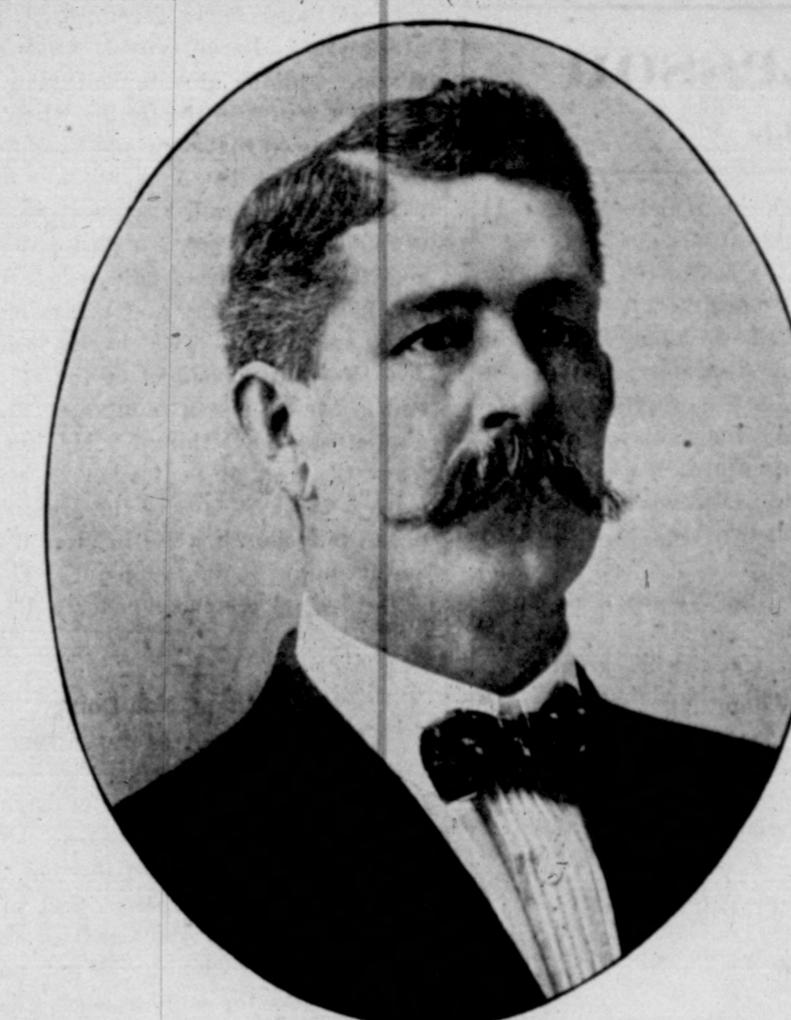
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HON. P. S. STOVALL
Candidate for State Treasurer.

An Address to Electors of the State.

To the Democracy of Mississippi:

The campaign is drawing to a close; our time is nearly run; we are coming in on the home stretch. I wish to assure you that I am doing my very best. My prospects for success looks good to me. I know I have many warm friends and supporters, whom I wish to urge forward to join me in pushing my campaign to a successful close.

Awaiting your commands and anxious to serve,

Your friend,
P. S. Stovall**Breaking Bad Habits.**

Running through all the work is the constant effort to break up old habits of life. Mr. Burbank sees two plants of the same, or, it may be, widely differing, species. He sees that neither one is living up to its opportunities. For one reason or another they have been slowly going upward from some poorer estate and have not had sufficient help. He knows that back of each one of these plants lies a long and varied history full of incidents, replete in experiences as strange in their way and as subtle as any which come to man. This past of the plant has produced the plant of today—tomorrow it must be changed.

But apart from all this, P. S. Stovall is just the kind of a man for State Treasurer. He is a magnificent business man, as has been proved in many ways. His high sense of honor, added to his splendid business ability, would make Mississippi's finances safe in his hands.

Just as into the life of man long inured to bad habits, the son of evil parents, tracing his lineage back through a century of sin, just as there must come into his life some tremendous shock, be it a death, a terror, a great love, or an overpowering hate, completely changing the course of his life

and making an abrupt break in the generations of crime, so in a gentler but none the less powerful manner the plant must have the overpowering shock of re-creation; it must irrevocably break with the past. As in the case of man, so with the flower. The initial shock and subsequent change may be followed by a reaction and a return in some measure to the old order of things; but just as care and patience and wise living and the higher aid may help the man back and steady him in a course of right living, so the plant though it rebel at first, finally becomes fixed in its new ways and starts forward to enrich or glorify the world. Selected.

Motives for Missions.

Christ died for us, we tell the world, and He died for you. Christ has won our hearts and He can win yours. This good news has been to us God's power unto salvation, and so it will be to you.—W. N. Clarke.

We are not to give a theology, but a self; we are to plant not Christianity, but Christians. Every gift is great when the self goes with it, and every gift is small which has no heart behind it. The amount of self that goes into the contribution box measures the effectiveness of the contribution.—W. H. P. Faunce.

Jesus Christ, the first great missionary came. A man in the highest sense was offered for men. This epitomizes redemption. And he must still come. He must still go. Allied to his consecrated servants, he must still make his soul an offering for sin. Thus, only the man Jesus can meet the man from Macedonia; and this will he do, until the vision of the natural man shall fade out and that of the redeemed man rise up in his place.—P. L. Jones.

We have had Christ revealed in us, just as truly as he was revealed in Paul. His infinite holiness, our unspeakable sin, his perfect sacrifice, the sufficiency of his blood to cleanse a whole world full of sinners, these are arguments to us as well as to Paul, to carry the gospel to every creature under Heaven. The Holy Spirit is the spirit of prayer for missions; he leads the praying church to organize for work abroad; he bids us give our best men to the foreign field.—A. H. Strong.

Divine Guidance in Little Things.

It is no degradation to the lightning to have to carry messages. It is no profanation of the sun to gather its rays into a burning glass to light a kitchen fire with. And it is no unworthy use of the divine spirit that God gives to His children, to say it will keep a man from hasty and precipitate decisions as to the little things in life, and from chopping and changing about, with levity of purpose and without a sufficient reason.—Selected.

Life's harmony must have its discords, but as in music pathos is tempered into pleasure by the pervading spirit of beauty, so are all life's sounds tempered by love.—George Henry Lewis.

Sunday School Lesson

To Be Studied With Open Bible

THE STORY OF TWO KINGDOMS.

Miss M. M. Lackey.
2 Chron. 33:1-13.

July 16

Manasseh's Wickedness and Penitence

Golden Text: "Cease to do evil; learn to do well."—Isa. 1:16-17.

Our lesson today is the story of a prodigal son of centuries ago. Were I to draw on my knowledge of humanity and on suggestions of writers of all ages, I should call this lesson "Some Results of the Influence of an Evil Mother."

Manasseh, the son of the good king, Hezekiah, came to the throne at the age of 12. He reigned fifty-five years, the longest and darkest rule of any king of Judah. He tore away at the religious forms of his father, and revived the old heathen customs and superstitions of the land.

Late in life and after some hard lessons, he repented of the evil he had done, but too late to make amends for the results. His name and reign are always remembered as a curse to the nation; and the fall of Judah, less than a century after his death, was due to a great measure to the corrupting practices that he introduced. "Whatsoever a man soweth that shall he also reap."

Who was Manasseh?

What kind of a father had he? (2 Kings 21; 2 Chron. 32:32-33.)

Who was his mother? (2 Kings 21:1.)

How old was Manasseh when he began to rule in Judah?

How long did he rule?

In what sense could a boy of twelve years reign?

What evil influences must have been upon Manasseh as a child?

What evil heredity was behind him?

What are the dozen or more sinful practices that blackened his life?

Why were these things wrong? (Lev. 19:14; Lev. 19:26; Deut. 12:31; Deut. 18:10-12.)

What were the high places? (Hilltops where Baal was worshiped.)

What is meant by "hosts of Heaven"? (The sun, moon and stars, commonly worshiped by Assyria.)

What is meant by "children to pass through the fire"? (Offered them as a burnt offering to some deity.)

What was the "valley of the son of Hinom"? (A ravine southwest of Jerusalem where all the offal of the city was taken, and was kept continually burning. It thus became a symbol of future punishment.)

For what else besides his own sins was Manasseh responsible? (Verse 9.)

How did God try to save the king and his people? (Verse 10.)

What awful warning did He give them? (King. 21:10-15.)

What did Manasseh reap? (Verse 11.)
When did he repent?
Why?

What was the result?

What does this show about the love and mercy of God? ("Forgiveness is not a sudden sob of mercy in the propitiated heart of God; it is the perpetual state of the divine heart, a divine hospitality open to all who, forsaking sin and self regard, are willing and eager to be drawn back to the heart of God.")—Ross.)

What dishonor did Manasseh do to the temple?

In what respect was this his greatest sin? How did he finally show that he was repentant?

Though saved, what did he always have to regret?

How are his name and reign always remembered?

SEEK FURTHER ANSWERS.

Why is youth a very important time of life?

How did Jesus prepare for manhood's responsibilities?

Did Jesus ever think it needful to "sow wild oats"?

Why is it ungrateful and unmanly to offer to God the kind of life Manasseh finally gave to God?

Is there anything more bitter than regret?

Which is better, to sin and repent, or to avoid the life of sin?

Can a person sin and not injure others beside himself?

In wrong doing how do we hurt ourselves? How do we hurt others?

How does God warn the wrong-doer now? What is conscience?

How far is it to be trusted as a guide?

Mention some helps God gives us in the right life.

What is always the result of sin?

Does God's mercy, as in the case of Manasseh, undo a lifetime of sin?

Is it possible to do away entirely with the effects of sin on the life of the sinner?

Why do good men's sons sometimes turn out badly?

Is there a possibility for the Hezekiahs to be selfish in their devoutness, and thus make their religion an objectional thing for young Manasses?

Have you ever noted anything of this kind in this age?

Is there a possibility for card-playing mothers to make gambling sons?

Mr. and Mrs. Charles Butler at the Grace Baptist Church, New Orleans.

Mr. Butler, the noted singer, was with Rev. Wayne Allison in a few services last week. Beginning on Sunday morning, going through Tuesday. Mr. Butler is not only

Thursday, July 13, 1911.

a great singer but a great preacher; a man of prayer. Large crowds attended every service, and the crowds continued to grow. It was a regret to the people when Mr. Butler announced that he would have to leave to be with Evangelist A. A. Walker at Laurel.

The Grace church has received over thirty-five members since our pastor took charge and the church has made wonderful progress here. So many new things have taken place this year. The church licensed Mr. J. C. Fortner, President of the B. Y. P. U., and in every sense a young man that can in a quiet way move things. Mr. Fortner will leave the first of September to attend college. We invite any of the Mississippi people to our church when in New Orleans, as our pastor is a Mississippian. The church is located on Alvar and North Rampart.

Pastor.

Guilt of Non-Doing.

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof." That certainly is strong language, even for an angel to use. What can have justified it? What terrible thing had Meroz and its people done, that so aroused the indignation of the angel of the Lord? What had they done? Why, nothing!—and that was the trouble, that was the sin. "They came not to the help of the Lord and when they ought to have done so. The worst thing that a man can do is sometimes just not to do when he ought to do. If the Lord calls us to do a certain duty, we have to choose between doing that duty, at every risk, or defying God, and braving His curse. Let us beware of incurring the terrible curse for simply not doing when we ought to do. Inaction is sometimes as bad as the worst form of action.—Sunday School Times.

Great men are those who apply the measures of Heaven to the matters of earth.—Ram's Horn.

When a man has no good reason for doing a thing, he has one good reason for letting it alone.—Walter Scott.

On one occasion an intimate friend of his was fretting somewhat at not being able to put a cross on the grave of a relation, because the rest of the family disliked it. "Don't you see," he said to her, "that by giving up your own way, you will be virtually putting a cross on the grave? You'll have it in its effect. The one is but a stone cross, the other is a true, spiritual cross."—Life of James Hinton.

Is there any tie which absence has loosened, or which the wear and tear of everyday intercourse little uncongenialities, unconfessed misunderstandings, have fretted into the heart, until it bears something of the nature of a fetter? Any cup at our home table whose sweetness we have not fully tasted, although it might yet make of our daily bread a continual feast? Let us reckon up these treasures while they are still ours in thankfulness to God.—Elizabeth Charles.

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THE BAPTIST RECORD.

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The Baptist World Alliance.

Dear Record:

In response to your request that I furnish you some account of the Baptist World Alliance which met recently in Philadelphia, this article is written. I had hoped that other brethren who had attended the Alliance from our State would write reports of the meetings, but as I have seen no reports from them, I shall endeavor to give the readers of The Record some account of this great gathering, which in some respects, was the greatest religious meeting ever held on earth.

I tremble at the magnitude of the task before me, realizing that it is far beyond my power to describe in words such a wonderful meeting as this, the very atmosphere of which was charged with the Spirit of God. I can merely give some notes and impressions of the Alliance with the hope that they may be of some interest and help to your readers.

The Baptist World Alliance was composed of representatives from sixty different countries from every part of the globe, and tho' these representatives came from far away lands, and many of them spoke a strange language, yet all spoke the same language of the heart, and united in bearing testimony to the power of Jesus to save, and in declaring loyalty and allegiance to the same divine Lord.

The spirit of brotherly love was everywhere manifest. There were no distinctions because of sections, race nor social conditions. There were representatives from the rich and the poor, the North and the South, the white man and the black man; from all over Europe and far away Asia; from darkest Africa and the isles of the sea, representatives of the great Baptist hosts came together in the city of Brotherly Love, and were all "one in Jesus Christ." Nations who at one time confronted one another in war and displayed the hostile flag were represented in this mighty gathering, the joyful note of which was "peace on earth, good will to men." Representatives from Great Britain and America, from Spain and the United States, from Russia and Japan, having forgotten their past struggles in war, sat together united under the banner of King Immanuel, and delighted to sing the praise of the Prince of Peace.

Let me say that if the heresy-hunter was at Philadelphia, he must have left there disappointed, for there was sounded no uncertain note on Baptist principles and beliefs. We have no monopoly on orthodoxy. Our brethren in far away lands seem to be as sound Baptists as we are, and many of us were put to shame by their devotion to duty and loyalty and obedience to Christ in the face of many trying situations which put to the test their claims to orthodoxy, and about which we know nothing by actual experiences.

In conclusion, it was a great meeting that cannot fail to be a blessing to the Baptist cause in all lands. It was a world meeting of Baptists, a family reunion, a meeting of brothers of the same family, scattered all over God's earth, believing the same thing

and holding dear the same great principles. Those principles were discussed and made prominent with the result that there has been created a new Baptist consciousness. We have a clearer and more vivid consciousness of our denominational worth and our strength than ever before. We realize as never before, the magnitude of the task which as Baptists, God has given us to do and also the peculiar fitness with which He has blessed us to perform this task. Baptist principles appeal to the hearts of people in every condition of life. We have a message for the world that the whole earth wants, and in the end Baptist principles mean triumph in all lands.

The Baptist World Alliance gave the Baptists of the world opportunity to come together and to help one another in our great mission to the world. And surely it will prove a great blessing. We know better our brothers from afar, and understand better their problems and difficulties, and we love them more.

It was good to be there, for delightful fellowship reigned supreme. It was good to be there, for the Lord of hosts was there in power in the hearts of His people. His servants there were greatly blessed and may this whole world through them be blessed in the knowledge of our glorious Christ.

T. J. Barksdale.

Natchez, Miss., July 8, 1911.

The Southern Baptist Convention as a Missionary Force.

I don't know of any better way to do city missionary work than for the Home Mission Board to station their entire force in the city where the Southern Baptist Convention is to meet each year, about three weeks before the Convention meets and hold revival meetings all over the city—and about one week before the Convention meets get about one hundred of our best pastors to go into the work, together with as many good workers as can be secured, and work till the Convention assembles.

I am real sure that if a work of that kind were done, that the people would for ever remember that there was a Baptist Convention in the world, and, too, that they are missionary to the core.

That kind of a work done in Oklahoma City and in New Orleans and other cities would soon tell what our Home Mission Board is doing.

I do not mention this in a spirit to want to dictate to the Board but I felt this in my heart, so I thought I would let the brethren think about this work in time to get ready for the campaign in Oklahoma City next May.

May the Lord lead in all our work. The Lord's blessings be upon you, Brother Bailey.

A. A. Bruner.

Pittsboro, Miss., July 4, 1911.

Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it.—Abraham Lincoln.

To the Baptists of the Gulf Coast Association.

How can we escape if we neglect so great salvation?"

Tessa Willingham Roddey.

Let me draw your attention to one great need that exists in the towns along the coast and a need that exists in all towns for that matter—but it seems to me more particularly and specially here and now.

Quite recently at a meeting of a most distinguished body of splendid men, I heard a man make a talk on civic righteousness. Among other things he said that while practicing his profession, he had brought before him, in one day, fifty white women, for vagrancy, fighting, etc., and that he wished with all his heart that he could say "go and sin no more—thy sins are forgiven thee," and that he fully appreciated the blessed Savior's position when He said this to the woman—and said that as he could do nothing else, he had to send these women to jail. He said: "I knew of no place where one of them could go; I knew no home would be open to one of them, so, with all regret, I had to send them to jail to herd with criminals." Men, citizens, Christians! are you not repelled at the fact that in this land of temples of churches, of Sunday Schools of prayer meetings, and of education and art and music and literature, we have no better provision for our paupers and vagrants than poor houses and jails. Think of a white woman spending a night in jail. Think of it, sonder over it, the horror of it! These women are poor, are weak, are tired, hungry. O, how they need help! They can't get the clothes they think necessary to wear to church. They sink lower and lower and lower. No place for rest or refuge except a jail. No one to give them words of encouragement; no one to give a soothing sister woman touch; no one to ask them to kneel in prayer; no one to pray specially for them and so they sink down, down, down. Ah, friends, "how can we escape if we neglect so great salvation?"

Some of you think your whole duty done when you keep yourself in the right path; when you read your Bibles, attend divine worship, give of your store to missions and church buildings and furnishings. When all about you sin-sick souls are sinking, dying for lack of the spirit touch, the Christian care—for lack of some one to take charge of them in their weakness and recklessness and apathy, and by love and care and kindness and prayer and personal contact of Christian strength and help to enable them to "pitch their tents on higher ground."

Now, look while I draw two pictures: A hot, crowded court room, a tired judge, aged lawyers, white women brought in for vagrancy, for drunkenness, for fighting, for like minor offenses; tried, fined or sent under the conduct of an officer of the law to jail to stay alone; to brood; to grow bitter; to feel that no one cares; to lie in dirt and drunken stupors; to sink lower and lower in body, mind, and spirit, easier prey to the next temptation. Now, look at another

picture: A court room; a white woman tried; sentenced; instead of an officer of the law to carry her out, a soldier of Christ to say: "I will be responsible for her; let me take her." And she is carried to a place simple, but clean, where Christian women take charge of her, give her clean clothes something to eat, cheerful, helpful conversation, and at night instead of a lonely cell to lie and think alone, with the devil, she is lulled by helpful prayers, and songs of praise, and feels that some one cares; that she can take a new lease on life, and be stronger when next tempted. Ah, brothers and sisters in Christ, I believe we could reach many fallen ones in this way and lift them "to higher ground." Can't we establish something of this kind? Not only for women, but for children as well. Can't we do something to wrest these weak ones from the power of sin? They are dying every day in slums, in back alleys, in tenements, dying sinsick and weary; reckless and bitter; dying in this miserable way, and this is a land of Bibles, and churches and Christians! Can't we do something specifically to reach them? We are at work along general lines but Christ went about among men and "whom He touched He healed." We want to give the personal contact, the spirit touch; we want to give literally the helping hand. Some women are bitter and weak from having been sustained (?) so long on nothing more nourishing than the dregs of poverty. Is it any wonder they fall? Strong, idle, well fed men succumb to temptations. Is it any matter for surprise that women who work hard on half enough to eat will sooner or later succumb to temptations? And shall we let them die in this way? No! No! Let's carry Christ and His righteousness into the fight against sin. We have tried law—that is not doing much good. We have some Christian judges and lawyers. I know one in Gulfport. Ask him about the great need for Christ in the court rooms and jails. Instead of turning criminals over to the law, which has been proven to be tragically insufficient, turn them over to the Lord who has the power to save them, if we, the workers of the Lord, can win them to right conditions. And if we, as sensible people should, will look to the means of improving the next generation, we should provide some means to save the children from the degrading influences of cheap shows, cheap music, slot machines, and soft drinks. And when a boy, who, under the excitement of a cheap play, and the influence of soft drinks is guilty of indiscretions, has moments of weakness, yielding to temptation, he should not be sent to jail; he should not be herded with criminals. He should be sent to helpful influences and right conditions. You all know the wonderful improvement to be derived from a juvenile court and places where boys can be sent to right influences to work out their time under right conditions. Let me call your attention to the wonderful work that the Seaman's Bethel is doing in many cities, but especially in Mobile, and Gulfport, and the very fine

The scholar, philosopher, man of success, The dwellers in hovel and hall; The sick, the well, and those in distress, She called on them, one and all. Then carried this message to courts above—**The one great need of the world is LOVE!**"

And friends, God is love, and let's reach the weaker ones, who are not able to stand alone and love them into strength; let's find the helpless ones, too poor to help themselves and love them into helpfulness; let's seek the lost ones and tell them of Jesus who died to save sinners. O, I love the pastor who seeks the lowest and weakest of his flock and loves them into better living; who goes about among the poor and lowly, the apathetic, the reckless, the tired, worn out, weary ones, and carries to them the message that Jesus Christ died to save sinners—the most comforting message in all the words of Holy Writ.

Long Beach, Miss.

Jesus Christ is going to win in this campaign. The only question is, shall you and I be crowned victors with Him in the final conquest of the world?—J. Campbell White.

Whatsoever that be within us that feels, thinks, desires, and animates, is something celestial, divine, and consequently imperishable.—Aristotle.

Pride and generosity are often confounded. There are many who give who are too proud to withhold.—Henry Seton Merriman.

Conquest of the American Saloon.

By William T. Ellis.

Society in America has so far advanced that in most places the liquor dealer is disreputable. Self-respecting people keep him from their midst. The time is not far distant, too, when the drinker of intoxicants will be as thoroughly ostracized as the rum-seller.

To refuse to help to save a drunkard is the next worse thing to making a drunkard.

The saloon is so closely interwoven with all the other evils of the day that in banishing it we shall help rid the world of them also.

If every Christian community kept its own neighborhood free from the saloon the business would be diminished in considerable proportions.

Patriotism, as well as religion, should impel us to oppose the saloon for it is the great debaucher of politics and legislation. Next to corporate greed and akin to it, the saloon is probably the greatest existing menace to our national welfare.

As we love the purity of our nation, and as we cherish its sacred ideals, we should contend against this power which threatens them.

The sorrow of broken-hearted mothers over sons slain in soul by the saloon should incite the Christian chivalry of the land to knightly war against this modern monster.

The trend of the saloon is wholly bad. The general effect on the community is evil. It contributes nothing to the public welfare. Its most frequent patrons cause the most general anxiety. Nobody is enriched by it, except the liquor dealer, while thousands are pauperized. The neighborhood that harbors a saloon is thereby poorer in health, morals, purse and the sense of brotherhood. The saloon is not a friend but an enemy of mankind.

When we put down the saloon we lift up the race.

"Is that so?" asked the father, taking her wistful face between his hands. "Well, perhaps you can't sing but don't tell me your voice has no music in it. To me it is full of music."

"Why, father, how can you say so?"

"Almost every evening," answered

Moore-Kaelhoefer.

At the home of the bride's sister, Mrs. Rhyne, Durant, Mr. Tob Moore and Miss Nettie Kaelhoefer were united in marriage July 4. His blessings on them.

W. E. Farr.

Durant, Miss., July 6th, 1911.

ists in our own midst, or the baneful power of the liquor interests in our political life.

The power that the saloon has in politics is known to everyone who has actively interested himself in elections. The saloon is as unpartisan as it is unprincipled; it is quite willing to make use of any party. Whichever one is in, it is never out.

The selfishness of individuals is the strength of the saloon. The American Issue.

Thursday, July 13, 1911.

THE BAPTIST RECORD.

FREE TO YOU—MY SISTER

free to You and Every Sister Suffering from Woman's Aliments.

I am a woman,
I know woman's suffering,
I have found the cure.

I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's aliments. I want to tell all women about this method—your own method for your own suffering. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhœa or White Discharge, Cervical or Fallopian Disease, Fallopian or Uterine, or Ovarian Tumors or Growths; also pains in the head, back; and bowels, bearing down feelings, nervousness, evading, leading up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder trouble, where caused by woman's aliments.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the week, or less than two months a week. It will not interfere with your work or occupation.

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Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours.

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swered the father, "when I come home, the first thing I hear is a merry laugh; and it rests me, no matter how tired I am. Yesterday I heard that voice saying 'don't cry, Buddie, sister'll mend it for you.' Sometimes I hear it reading to grandmother. Last week I heard it telling Mary: 'I'm sorry your head aches. I'll do the dishes tonight.' That is the kind of music I like best. Don't tell me my little daughter hasn't a sweet voice."—Herald and Presbyter.

The world has no word of cheer—no helping hand—no soothing for the one who in a moment's weakness has fallen from his ideals; but to the troubled penitent the sympathetic Savior says: "Thy sins are forgiven, I will give thee rest."—Rev. W. T. Richardson.

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The Looms of God.

The years of man are the looms of God.

Laid down from the place of the sun,

When we are weaving away the mystic web is done.

Weaving blindly, but weaving surely,

Even for himself his fate; We may not see how the right side looks.

We can only weave and wait.

But looking above for the pattern,

No weaver hath need to fear; Only let him look clear into Heaven.

The Perfect Pattern is there.

If he keeps the face of the Savior forever and always in sight, His shall be sweeter than honey.

His weaving is sure to be right

And when his task is ended, And the web is turned and spun,

He shall hear the voice of the Master.

It shall say to him: "Well done!"

And like white-winged angels of heaven

To bear him hence shall come down.

And God shall give him gold for his hire.

No coin—but a crown!

—Selected.

Mission Prayer Calendar.

July 16, Sunday— For Rev. J. W. T. Girens, Joplin, Mo.

July 17, Monday— For Rev. C. A. Ekblod, Silver Hill, Ala.

July 18, Tuesday— For Miss Jessie L. Pettigrew, Hwang Hien, China.

July 19, Wednesday— For Miss B. E. Walker, Tai Anfu, China.

July 20, Thursday— For Mrs. E. F. Robinson and Miss Marie Parades, El Paso, Tex.

an appreciation for this valuable help.

Have you measured your Society by the "Standard of Excellence" as set forth in the recommendations of the W. M. U. Executive Committee? If not, take your measure and see how nearly you approach the mark. The local Societies are asked to adopt the following:

Standard of Excellence.

(a) At least one meeting a month with a devotional exercise and a definite missionary program.

(b) An increase in membership during the year of at least 25 per cent of the present number enrolled.

(c) An increase in gifts of not less than 16 per cent of the preceding year's contribution.

(d) Regular reports to State Officers each quarter of the year.

(e) One of the denominational magazines or a Calendar of Prayer subscribed for in each home represented in the missionary organizations.

(f) Observance of the special seasons of prayer for State, Home and Foreign Missions.

(g) At least one mission study class.

(h) An average attendance at regular meetings of a number equal to two-thirds of the membership.

Lai-Chow Fu, Shantung, China.

May 28, 1911.

My dear Mississippi Friends:

Two or three weeks ago I received a letter from Dr. Willingham stating that he was sending me by Miss Mormon a watch, given by the ladies of our Mississippi State Convention. I received the watch a few days ago.

I desire to express my sincerest thanks for this remembrance. I feel so very unworthy of this trust—so unworthy to wear this beautiful watch.

As I wear it, it will be a constant reminder of my duty to you as your representative in this needy field, of my duty to my Father who directed me to come here. It also reminds me of the interest which you have in the work, of the prayers that you are offering for us, for your work over here.

For further information, please apply to your State Secretary. Each Society and band will receive a notice of this request through their State Secretary and many will be glad to respond as

May His richest blessings rest

Freckles

Freckle-Face! Freckle-Face! Freckle-Face! FRECKLE-FACE: How Do You Like It?

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Thursday, July 13, 1911.

THE BAPTIST RECORD.

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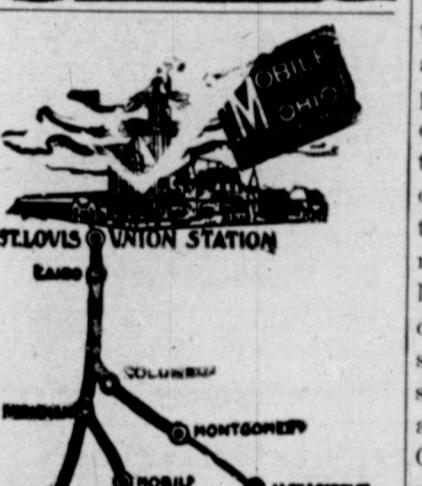
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upon the work of our State during the coming year.

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Apply Hinds Honey and Almond Cream gently with the fingers, or, if very tender moisten a piece of old linen or absorbent cotton with this pure snow-white cream and lay it on the inflamed surface. It will cool, comfort and heal the hot, sore skin and prevent blistering or peeling. If you apply

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before exposure to sun and wind and again on returning indoors, there will be only slight tendency to sunburn or windburn. The skin will remain soft, smooth and clear. This is a non-greasy cream—guaranteed harmless. It cannot possibly grow hair. It is supremely good for dry, rough, irritated, sore skin. It makes dull complexions clear and attractive.

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Lexington.

During the first days of May we had brother W. A. McComb with us in a series of revival services. Brother McComb did us noble service. The after effects of the meeting have proven to be good. We feel that the work done here was of a character that will last. The meeting has been a great blessing to the pastor, the church and the town. The Lord graciously blessed us and we are rejoicing because of it. One of the blessings that we received was the addition of fifteen members to our church, ten of whom were for baptism. This is the second year in succession that Brother McComb has preached in our meeting, and the people of Lexington have fallen very much in love with him. We are truly glad that God has sent him to us, and we sincerely invoke the divine favors to be upon him as he goes from place to place doing such solid, vigorous and effective work as a Home Board evangelist.

Sincerely,

T. W. Green
Lexington, Miss.

"There are two good rules which ought to be written on every heart—never to believe anything bad about anybody unless you positively know it to be true; never to tell even that unless you feel that it is absolutely necessary."

We cannot serve God and mammon; if we follow Christ in anything but in name, we must sit loose to the world and to the world's interests; we must be content if need be, with beatitudes of poverty and persecution. Ex.

Shorter College

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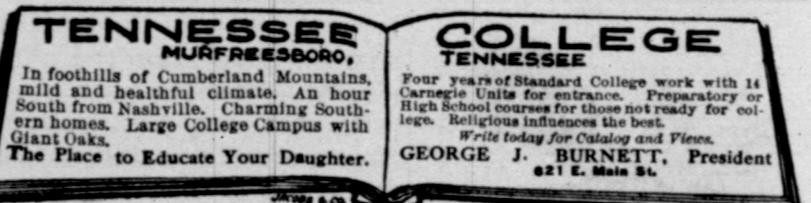
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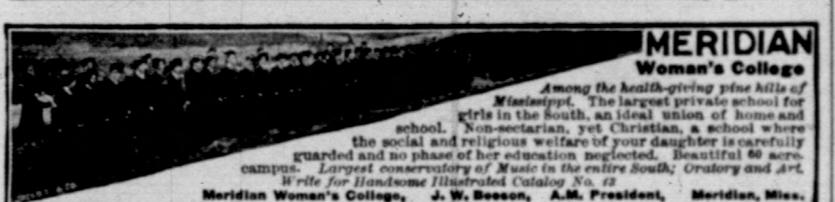
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The Truth Was Different.

The Associated Press gave prominence to the report from Dallas, Texas, recently to the effect that a new life insurance company had been organized in that city that contained a special provision whereby drinking men could be insured at a specially low rate. We were quite sure there is no truth in the item, but to convince ourselves we inclosed the note to Dr. G. C. Rankin, editor of the Texas Christian Advocate, of Dallas. His reply gives an entirely different setting to the matter. The fact is just the reverse of the published report. We quote: "Your favor to hand and noted. In reply will say that I have just called up Judge J. E. Cockrell, of this city, who is prominently connected with the temperance Insurance Society, and he tells me that his company proposes to give a rate of seven-per cent in favor of the total abstainer and that they will not take the inebriate at any rate. They do not want him and will not have him with any sort of a promise.

— Western Christian Advocate.

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For Weak Men.

Send Name and Address Today—
You Can Have It Free and Be
Strong and Vigorous.

I have in my possession a prescription for nervous debility, lack of vigor, weakened manhood, failing memory and lame back, brought on by excesses, unnatural drains, or the follies of youth, that has cured so many worn and nervous men right in their own homes—without any additional help or medicine—that I think every man who wishes to regain his manly power and virility, quickly and quietly, should have a copy. So I have determined to send a copy of the prescription free of charge, in a plain, ordinary envelope to any man who will write me for it.

This prescription comes from a physician who has made a special study of men and I am convinced it is the surest-acting combination for the cure of deficient manhood and vigor failure ever put together.

I think I owe it to my fellow man to send them a copy in confidence so that any man anywhere who is weak and discouraged with repeated failures may stop drugging himself with harmful patent medicines, secure what I believe is the quickest-acting restorative, upbuilding, SPOT-TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 3723 Luck Building, Detroit, Mich., and I will send you a copy of this splendid recipe in a plain ordinary envelope free of charge. A great many doctors would charge \$3.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.

The Things We Miss.

"I wanted it so badly," said the one who had just spoken of a past desire, "and now I'm glad I did not get it. I can see, looking back, that it would have changed the whole current of my life, and changed it for the worse. I would never have attained to what I have if my desire had been granted."

"Now, Master, I am going to count the benefits." Soon my heart sighs, not with sorrow—but burdened with such goodness, and I say to myself: "I had no idea there were so many!"—

Mark Guy Pearce.

"Two hundred and twenty-three, two hundred and twenty-five, O dear," she said, "I had no idea there were so many!" Ah, dear friend, I sometimes say in my soul "Now, Master, I am going to count the benefits." Soon my heart sighs, not with sorrow—but burdened with such goodness, and I say to myself: "I had no idea there were so many!"—

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Songs People Sing in All Religious Gatherings.

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Ar. Jackson 10:02 am

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Laurel Branch—North and South
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Ar. Gulfport 10:00 pm (No. 3)

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at the Georgia Sanitarium, Rock on
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In the Olden Days.

And yet, less than a century ago the belief was common that if one did not use intoxicating liquors he was in great danger of disease and death. Physicians of that day upheld this absurd idea, and even life insurance was influenced by the same superstition.

Up to 1840 the British Life Insurance companies actually charged an extra premium to insure those that were so rash as to attempt to live "without generous wine and strengthening liquor."

A Better Man.

The man who does not drink has the satisfaction which comes of well-doing, is better off financially and in the comforts of life than if he spent his earnings for liquors, and he has the respect of his fellow men. But beyond all this he is recognized as a better risk for life insurance and more desirable as a policy holder.

Reward for Abstainers.

Is it fair for the total abstainer to pay as much for his life insurance as the man who, by reason of his manner of life, is a greater hazard? In one way or another the abstainer should secure the full benefit of all savings to which he is entitled.

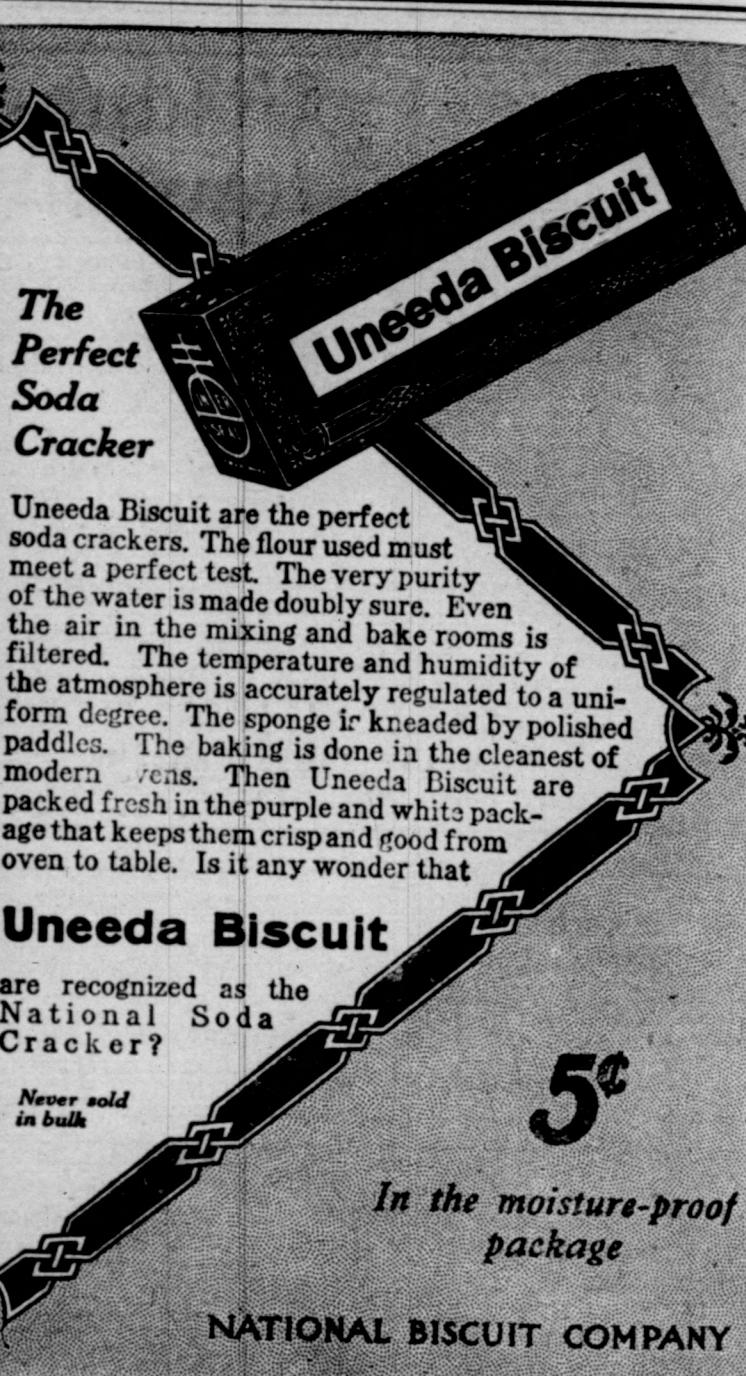
The practical way to accomplish this is to keep the mortality records of abstainers in a class by themselves. By this method it is possible to secure the reduction which rightfully belongs to them. Security Mutual Life, of Binghamton, N. Y., is the only Mutual Old Line Insurance Company in the United States which rewards the total abstainer in this way.

Total Abstinence a Splendid Investment.

Since the year 1900 Security Mutual Life has carefully kept a separate record of abstainers insured in the Total Abstinence Department of the Company, and through the increased dividends which these abstaining policyholders receive each year their insurance is reduced in cost.

These dividends may be drawn annually in cash, they may be applied toward payment of premiums. They may be used in the purchase of additional paid-up insurance, or they may be left to accumulate to the credit of the policy with interest at 3 1/2 per cent per annum, and payable at the maturity of the policy, but withdrawable at the option of the insured on any anniversary of the policy.

Our desire and prayer shall be that God may have in us a realm where His will is law, and where obedience and submission spring, not from a calculating prudence



A Dog with a Bank Account.

There is a man at Nome, Alaska whose town residence is near the Congregational parsonage, and whom I found to be a good neighbor. Although he never came to hear me preach, he was and is a warm friend of mine, because of my well-known defense of the defenseless. He is an ardent member of the Alaska Humane Society of Nome, and a great friend of the dogs, who are also very fond of him.

His own dogs, of whom he has several, are fed on the best the market affords and sleep at night on beds, furnished with mattresses. His favorite and inseparable companion is a large dog known as Billy, who has earned the right of freedom from toil and achieved a reputation for sagacity in saving the lives of numerous miners who were lost in Arctic blizzards.

On one occasion he was piloting his master and a companion to their cabin in the mountains. The companion was confident that the dog was misleading them, and kicking the intelligent animal, he struck out in an opposite direction. His master, though equally bewildered, trusted to his dumb and faithful guide, who soon led him to his cabin. Whereupon having seen his master safe and comfortable, the sagacious dog set off of his own accord to rescue the man who had spurned his kind offers with a brutal kick, and contrary to that revenge which

too often appears in human retributions, soon brought the freezing man to the warm cabin and then laid himself down content with having performed a humane act.

Russia uses the tri-color with the bars running lengthwise, and the South American republics have generally followed either that pattern of the French with different combinations of color. But black Liberia borrowed from us her flag of eleven stripes and one star, and Salvador and Uruguay and of course "Cuba Libre" have striped flags. Hawaii's before annexation, combined the British Union Jack with our own stripes.

The red flag borne in Socialist processions is that of Zanzibar, Tripoli, and Morocco. Sew on a crescent and a star and it is Turkey's; a white elephant and its Siam's. Japan's is the "Skating today" sign—a red ball on a white ground.

A new nation arising tomorrow might have difficulty in designing a flag that would not infringe on some other people's copyright. Happily, it would not bear, like the discarded Portuguese banner, a big crown above a shield. It deposit has master says, will never be disturbed until it is used to give Billy an honored burial for him magnanimous and life-saving deeds.—L. L. Woods in Our Dumb Animals.

Colors and Designs of Flags.

The light green and bright red

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As a business vehicle it opens new possibilities for you. It brings the best markets for your produce, hours nearer your farm. It saves you the cost of maintaining a horse and wagon for light work, saves you the expense and annoyance of taking a horse from the field when you need to go to town. The

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TO MERCHANTS: There's a "SHIELD BRAND" shoe for every foot, and a satisfied customer for you every time you sell a pair. Say the word, and we'll send a salesman to see you with a full line of samples, without obligation on your part—speak now! Mail orders filled promptly.

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ANTISEPTIC
Stops Pain Heals Wounds

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There is no safer place to put your savings than in our First Mortgage Trust Bonds. They bring you 6 per cent interest and are guaranteed by First Mortgages on real estate double the face of the Mortgages, besides the entire capital and surplus of the Great Delta Mortgage Loan & Guaranty Co. These bonds may be had in any denomination from \$100.00 up, and run from five to ten years. They are also transferable and can be used in almost any business transaction.

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Her Mother's Partner.

A sturdy little figure it was, trudging bravely with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to remark: "You're a busy little girl today."

"Yes'm." The round face under the broad hat turned towards us. It was freckled and perspiring, but cheerful withal. "Yes'm, it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"O, we have it in the cistern mostly, only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, an' she's washin'."

"Well, you are a good girl to help her."

It was a well-considered compliment; but the little water carrier did not consider it one at all, for there was a look of surprise in her grey eyes and an almost indignant tone in her voice as she answered: "Why, of course I help her. I always help her to do things all the time. She hasn't anybody else. Mother'n me are partners."—Selected.

Good News for the Deaf.

A safe and sound cure for Cancer may be had at Dr. J. N. Becker's Sanatorium, 922 38th Avenue, Meridian, Miss. No humbug. Best references and testimonials furnished on application. Can accommodate both white and colored patients.

A key is like a stick of dynamite, small and compact, but is full of possibilities of trouble as a car load of gunpowder.

His Great Treasure.

A certain shepherd boy was keeping his sheep in a flowery meadow, and because his heart was happy he sang so loudly that the surrounding hills echoed back his song. One morning, the king who was out hunting, spoke to him and said: "Why are you so happy, my boy?"

"Why should I not be happy?" answered the boy. "Our king is not richer than I!"

"Indeed!" said the king, "pray tell me of your great possessions."

The shepherd boy answered: "The sun in the bright, blue sky shines as brightly upon me as upon the king. The flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand for my hands; my eyes are of more value than all of the precious stones in the world. I have food and clothing, too. Am I not, therefore, as rich as the king?"

"You are right," said the king with a smile; "but your greatest pleasure is your contented heart. Keep it so and you will always be happy."—Exchange.

Let your religion be seen.

Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; yet far over the waters its friendly light is seen by the mariner.

Eyes Ruined

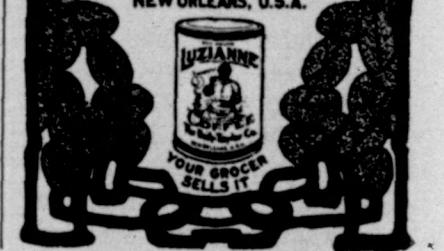
By neglect; they get red and sore and you let them go. Don't do it. Leonard's Golden Eye Lotion cures soreness without pain in one day. Cools, heals and strengthens. Insist on having "Leonard's"—it makes strong eyes.

Guaranteed or money refunded. Drug-gists sell it at 25cts. or forward prepaid on receipt of price by S. B. Leonard & Co., Tampa, Fla.

On every can of this coffee you'll find this printed GUARANTEE: If after using the entire contents of this can, you are not satisfied in every respect, your grocer will refund you the money paid for it.

LUZIANNE COFFEE

THE REILLY-TAYLOR CO.
NEW ORLEANS, U.S.A.



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CHICAGO COTTAGE AND SWAN CHAPEL ORGANS.

The best line of church Organs ever offered, and our plan of selling saves you money and gives you the opportunity to do the best for your church.

Write us at once.
THE A. GRESSETT MUSIC HOUSE
Established 1879. Meridian, Miss.



THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

JACKSON, MISSISSIPPI, JULY 20, 1911.

NEW SERIES, VOL. XIII, NO. 29.

Ho, for the Seminary.

By Prof. W. D. McGlothlin, D. D.

There are almost certainly in Mississippi a number of young preachers who ought to enter school or return to school this fall, but who will not do so. Some unwise friends will persuade them that they do not need further education or the road will look too long and difficult, or they will only postpone the step, expecting to enter school next year. By one consideration and another they will be persuaded and kept out of school and thus one more year of precious time will be lost in the preparation for life's work and the probability that they never will obtain the education they ought to have, will be increased.

It is a great pity that men allow themselves thus to be defrauded of their birth-right—the right to be the most for God and man that they can be. The demands upon the modern preacher are great and increasing. He needs to have every faculty and power of body, mind and spirit thoroughly trained and completely at his command. Nothing will give him this command of his powers except an education. As well expect a lawyer to accomplish something worthwhile in law or a teacher something important in his profession as to expect a preacher to do a great work for God without any education. An education he must get somehow, either by tremendous personal effort alone, or with the help of the schools. Piety, consecration, devotion to the work, the presence and help of God's Spirit, are all essential, but they cannot take the place of an education. Man is God's fellow-worker, God's agent in doing His work; but God needs and uses competent trained agents in His work even as a wise man does. There is no power in ignorance. Whatever power a man has lies in the direction of what he knows. Let every young preacher who reads this, consider well whether or not it is his duty to enter school, and do so this fall, take up the burden of preparation for this high work into which his God has called him with the highest efficiency which he can command.

Go to the Seminary.

Many who read this ought perhaps to go to college or even some preparatory school. If this academic work has not been done and thoroughly done, this is probably what they ought to do. But some have finished college work or have done all they find it possible or advisable to do. What is their duty? Perhaps here and there may be a man who has not done any college work and is now too old or otherwise providentially hindered from taking college work. What is his duty? Many if not most of the col-

lege men will go to the Seminary. They have already learned something of the value of education and they are too wise to attempt life's work without the special training intended for their calling. But some will stay out a year or more to pay off old debts or for some other reason. This is what they intend to do, at least. I find the idea widespread that it is not important to go directly to the Seminary on the completion of college work, and too many men are acting upon this principle. It is an unwise course to pursue in most cases. Because, in the first place it at least postpones entrance into the full work of the ministry with trained powers and purpose to stay in it by as many years as the Seminary course is postponed. This is a consideration worthy of the most serious attention.

But a further objection to this plan is the fact that so many men who thus enter the pastorate before going to the Seminary, never find a place where it is possible to get there at all, and all life's usefulness and happiness are thus curtailed. They awake too late to the fact that it was easier to go to the Seminary directly from college than it ever again became. Cases of this kind are so numerous as to be a great warning, for the young preachers of today are made of the same kind of clay as their predecessors and will probably do no better than they did. Come, now, brethren, unless God has absolutely closed the way. Borrow a little longer and a little more, if necessary, in order that you may the earlier be in the work.

Some brethren who have not been to college and cannot now get there, should consider whether it is not their duty to come to the Seminary and take the pastor's course or come two years and take the English course. The benefit would be incalculably great. Training in methods, learning the value of study, new light on the word of God, help in the preparation of sermons, and the practical duties of the church and the pastorate, theology, church history, missions and Sunday School work—these are some of the benefits. Write for information and help. Come this fall.

Louisville, Ky., Norton Hall.

The Sunday School Board Announces Revision of Its Normal Course.

P. E. Burroughs.

The reception accorded the Sunday School Board's Normal Course for officers and teachers has been altogether gratifying. A ready appreciation and a hearty co-operation have been manifested in all quarters. Pastors, superintendents, teachers, in the great centers and in the remoter sections, have nobly responded. Our schools and colleges have fallen into line in glorious fashion, the

The Moak's Creek Baptist church has just closed a very gracious meeting. Brother I. H. Anding, of Summit, did the preaching in the meeting, which proved to be one of great good.

Much was accomplished for the cause of Christ and toward the saving of the lost.

The meeting lasted from Saturday until the following Wednesday, and during these days, eleven happy converts were received into the church through baptism and those already in the fold were made stronger and went their way rejoicing after feasting so bounteously upon the goodness of the Lord.

Pray for us, brethren, that we may ever go onward and upward, fighting the good fight of faith and never be found lacking in anything that tends to the upbuilding of God's cause and the glorification of His most holy and righteous name.

W. R. Johnston.
Johnston Station, Miss.

News in the Circle

MARTIN BALL.

Pastor C. H. Mize has resigned the Sunday church to take effect September 1st. It has succeeded well in this field. It is not stated where he will go.

Dr. C. J. F. Tate, the pastor elect of the First church, Hot Springs, Ark., made the trip from Dayton, Ohio, to Hot Springs in a big touring car. His family traveled with him. The distance was about nine hundred miles.

Pastor R. W. Bryant will begin a meeting in Leafsville, July 16. Evangelist Holcomb of the Home Board, will assist him. The church is in fine condition, and a good meeting is expected.

The church at Columbia licensed Brother W. A. Murray to preach the gospel. Pastor B. Quin says: "He has been a faithful member of the church for several years and is proven himself a very worthy Christian every way."

Pastor J. B. Quin, of Columbia, writes: "I began next week an eight weeks' series of meetings in this section of the State. I hope, in the hands of God, to be a blessing to the churches where I shall lead these meetings."

Pastor W. E. Farr, Durant, reports a great day last Sunday. Rev. T. L. Holcomb of Yazoo City, preached the dedication sermon of the Annex which has lately been joined to the building. Brother Holcomb preceded Pastor Farr at Durant, and every one was rejoiced to have him with them.

Rev. J. Warren Bates has resigned the church at Big Springs, Texas. It is not stated where he will go. He is a fine scholar and splendid preacher.

Rev. E. P. West leaves the First church, Denton, Texas. He is suffering fromaryritis, and will rest for a few months in an effort to effect a cure. The church offered a leave of absence, but he felt that it would not be for the best interest of the cause, and so resigned.

The Record desires to give all the news about protracted meetings in the State during the summer. Be sure to send us a report of your meeting, or any other interesting occurrence on your field.

Pastor E. E. Dudley, of the First church, Somerville, Arkansas, has just closed a fine meeting at Bentonville, same state. Twenty-two were received for baptism. The meeting made a fine impression upon the community.

The church at Troy, Ala., has called, for the second time, Dr. R. J. Bateman, of Norfolk, Va. It is thought he will accept.

Several of our denominational papers are

advocating the readjustment of the Southern Baptist Convention. The great distances, the large numbers attending, the difficulty in procuring an auditorium that can be used successfully—all suggest the importance of readjustment.

Rev. E. W. Lounsbury, district secretary of the Home Mission Society, in the Lake district, has resigned, after thirteen years' successful labor. His future plans are not revealed. He now lives in Chicago, Ill.

Dr. Jno. E. White, of the Second church, Atlanta, Ga., has been called to the Calvary church, N. Y., of which Dr. MacArthur was pastor so long—forty-two years. The church has two thousand members. It is thought he will not accept.

Dr. L. P. Trotter, of Hattiesburg, writes:

"Rev. Gaines Hightower, of my church, has been called to Forest and Lake churches—They are splendid churches—one-half time each. He graduated at the Seminary a year ago and took a doctor's degree there at the last commencement. He is admirably equipped, a fine spiritual young man, who preaches the simple gospel."

Pastor W. E. Farr, of Durant, recently closed a splendid meeting at Gunnison. 12 united with the Baptist church and several joined the Methodists.

Rev. J. W. Mayfield, who went from Meridian to Wharton, Texas, a few months ago, writes that he is succeeding admirably in his new field. A contract has been let for \$6,500 to finish and furnish the building. There have been sixteen additions to the church and the work prospering in every way. May the work continue to grow in every way.

Pastor E. J. Hill has just closed a real good meeting at Mathiston. The pastor did the preaching. Twenty additions to the church, twelve by baptism.

Pastor J. R. G. Hewlett writes: "Our revival at Maben resulted in fourteen additions, eight for baptism. Two received for baptism last Sunday. This makes twenty additions for Maben this year. Pastor W. A. Hewitt, of Columbus, did the preaching."

Dr. James B. Taylor, of Virginia, went to rest in the Eternal Home on June 29th. His health had been failing for some time. He had reached the 73rd milestone. A strong preacher, brave soldier and a ripe Christian.

July 22 Texas will decide for the present the question of the reign of saloons in that great State. All the anti-saloon forces are on the field and working hard. Let every Christian in this State pray for the overthrow of the greatest enemy to mankind—the ruinous power of the whiskey traffic.

Rev. J. H. Taylor, of Commerce, Texas, an ex-Mississippian, is making fine progress in the Master's work in Texas. At the close of three months' work at Commerce, fifty-eight have joined the church, twenty-six

Thursday, July 20, 1911.

for baptism. \$238 was raised for missions and \$425.27 for local expenses.

The College Avenue church at Ft. Worth, Texas, has called Rev. M. E. Hudson, of Sweetwater. It is expected that he will accept.

Pastor D. W. McLeod writes: "I am on my way to assist pastor Wayne Sutton in a meeting at Harrisville, beginning July 15. This is my home church, where I was licensed and ordained to the ministry. My aged father and mother and many friends are making preparations for a good time."

The "News in the Circle" man will assist pastor West in a meeting with the Friendship church, Pontotoc county, the fourth Sunday in July. Here is where he preached his first sermon. We are praying for a great refreshing.

The resignation of pastor C. H. Mize, at sumrall, will take effect on October 1st. Eleven rooms will be added to the church building, a new pastor's home, without debt. The question comes, why leave a good field all ready for good reaping?

Convention Notes.

Ashville, N. C., June 29-July 10th.

The ninth annual Southern Convention of the Missionary Education Movement convened at Ashville, N. C., closed July 10th, 1911. The object of the Convention was to bring together as many of the leaders of all churches of the various denominations in the South as possible that they might spend ten days of study of the Bible and of missions and in prayer—a school for the study of Christian opportunities and obligations. The enrollment reached one hundred and thirty-five, for the most part young men and women. This means one hundred and thirty-five persons better prepared as Sunday School teachers, mission study workers—in fact, better prepared for any and all Christian duties.

COURSE OF STUDY—THE PROGRAM.

8:45 to 10:00 a. m.—Missions, under supervision of Mr. Harry S. Myers, New York. "The Decisive Hour in Missions"—taught by Mr. Chas. Logan, Japan.

"South America"—taught by Miss Spaulding, Deland, Fla.

"The Upward Path"—taught by Miss Hoskins, Nashville, Tenn.

"Korea in Transition"—taught by Miss Boyles, Greensboro, N. C.

"Sunrise in the Sunrise Kingdom"—taught by Mr. E. C. Cront, Columbia, S. C.

"The Advance in the Antilles"—taught by G. W. Whitsit, Greensboro, S. C.

"The Frontier"—taught by Miss Lambkin, Atlanta, Ga.

10:10 to 11:00—Mission Institutes, Mr. Harry Myers and Dr. Rawlings, directors.

"Missions in the Sunday Schools"—Lectures by Dr. Rawlings, Educational Secretary Board M. E. South

"Missions in the Church"—Lectures by Mr. Harry Myers, Ass't Gen'l Sec'y, Missionary Education Movement.

11:05 to 11:55—Missions in the Sunday

Thursday, July 20, 1911.

THE BAPTIST RECORD.

School Dean of Department, Miss Mendenhall, of New York.

For Primary and Junior Work—

"Teaching Missions by Story-Telling"—taught by Miss Mendenhall, New York.

For Intermediate Work—

"Under Marching Orders"—taught by Miss Whitten, of Miss.

For Senior Work—

"Servants of the King"—taught by Miss Rupert, North Carolina.

For Adults, or Adult Work—

"A Study of Martini"—taught by Miss Lindy, New York.

"Community Study"—taught by Mr. Harry Myers, New York.

Each delegate selected his course, taking one subject during the first period, attending one institute, and then taking one of the subjects for the third period. Text books were used throughout and good work was done in each department.

A general session, the period of intercession, 12:00 m., to 12:20 p. m., by Dr. E. F. Cook, Secretary Foreign Department, Board of Missions, M. E. Church, South were well attended throughout the Convention and proved a great blessing to all.

The afternoons were given up to recreation. Two young men took charge of this, planning many treats for the delegates.

The vesper service, at seven o'clock, was conducted by that sweet-spirited man of God, Rev. H. P. Williams, director of the executive committee of Foreign Missions, Presbyterian church, U. S. A.

The object of these evening services was to lead the delegates to think earnestly about their life-work with more emphasis on willingness to do God's will, than on deciding upon any special line of endeavor.

Three evenings during the Convention, denominational group meetings were held where the needs of the churches were discussed and plans made for starting Missionary Education Campaigns, denominational campaigns.

EVENING SERVICES—LECTURES

Saturday, July 1—"South America"—stereopticon lecture by Dr. T. B. Ray, Educational Secretary Baptist Foreign Mission Society.

Monday, July 3—"The Negro"—stereopticon lecture by Dr. Wetherford, Student Secretary for Southern States.

Tuesday, July 4—"The Country Church"—patriotic lecture by Mr. Jno. M. Moore, Home Department Secretary M. E. Church South.

Wednesday, July 5—"Something of the Practical Side of the Movement"—lecture by Mr. Hicks, General Secretary Missionary Educational Movement.

Thursday, July 6—"My Adopted Land"—stereopticon lecture by Mr. F. K. Gamble, Missionary to Korea.

Friday, July 7—"China"—lecture by S. E. Stevens, Missionary to China.

Saturday, July 8—"The Flower Kingdom"—lecture by Mr. Chas. Logan, of Japan.

On the first Sunday of the Convention, Mr. L. P. Leavell, of the Southern Baptist

Sunday School Board, gave the devotional thought during the nine o'clock prayer service. Dr. Poteat, President of Furman University, preached both morning and evening.

On the second Sunday Miss Emma Tucker, evangelist for the Methodist Board, South, gave the devotional thought during the nine o'clock prayer service. Dr. O. E. Brown, of Vanderbilt University, preached at the morning service, while the evening service was given over to testimonials—the real climax of the Convention.

To Miss Spaulding, special secretary of the Convention, is due the credit, in large measure, for its great success.

Mississippi had but two delegates—regrettable that she had so little part in so great a meeting. It is hoped, however, that many pastors and Sunday School superintendents will see to it that their churches are represented next year.

Miss Whitten, Mississippi.

A "Whiskeyized" Governor Intoxicates Legislation.

By T. Jay Bee, Jr.

The enemy of good government will cause the pendulum to swing back—and when it does revert, some who were high and mighty, as a natural consequence will get cracked on the head, politically or morally, which ever path they happen to be standing in at the time the weight falls.

In Alabama a man sits in the governor's chair who is by no means qualified to be governor of the state, only wherein a verdict is asked of the American Brewers' Association, to which organization and their allied interests he owes his present office, and from recent occurrences he expects to pay that debt, by dragging in the gutter the good name of one of the most progressive and promising states of the South.

In the recent campaign, those who said that Emmett O'Neal "et al" would return the saloons to Alabama, were O'Neal elected governor, were called fanatics—prohibition cranks—narrow minded fools. These men who took the stump to elect O'Neal were evidently basely deceived, or they were noble liars. The first legislature that convened in Montgomery following O'Neal's election to the highest office within the gift of the people found him drawing closely around him those of the "beer barrel club" so to speak. He prepared a slate, and it was time after time scratched, but not to be outdone, Governor O'Neal made known to the brewers' association that he could not deliver the goods as he had promised for their financial support; that is he could not frame a bill that would pass the legislature bringing back to Alabama saloons, dives and resorts, that would open up an avenue of revenue large enough to compensate the liquorites adequately for the assistance that they had rendered him in landing the governors chair. In duping the people O'Nealites had practically wiped the keepers of the liquor men's strong box also, and he was in a hole. Forthwith comes their ambassador, one Charles Lewis, who is capable

of practicing all the despicable and contemptible things under the sun—and for scurrility, lamentable debasement, outrageous, decomposed skulduggery—the most shameful and abject vileness that has ever been injected into politics, he held the belt.

Lewis saw the remedy at once; money—and he began to seek those who were willing to sell the honor that they had begotten from the stump through improper notices, and finally after a hard-fight, the filthy lucre won, and the Smith local option bill, amended by the Parks local option bill went through, and the governor of Alabama had "delivered the goods"—which was a ribald pollution and a monstrous blot upon the people of Alabama, who have to look at him now and say "governor," when they feel more like saying "governed—and naming his master—whiskey."

Governor O'Neal has committed in the name of the people of Alabama a mighty infamy, and now, Alabama needs a daring scavenger to disinfect her rotten carcass, for she must wear the badge of this stinking disgrace until the "whiskeyized" chief executive serves his time in the chair that he has graced with only disgrace. He is a free user of alcoholic beverages, his friends are men who favor legalized sale of whiskey, his followers are those who are after all they can get regardless of the cost.

Recently an outbreak came in Gadsden, Ala., when the governor paroled a blind tiger who had been convicted and sentenced to six months for selling whiskey, his case being affirmed by the supreme court. The people of Gadsden called a mass meeting, six hundred men attending, and two votes were cast against the resolutions offered condemning in bitter tones the action of the governor.

South Mississippi Baptist Sunday School Convention.

The South Mississippi Baptist Sunday School Convention held its fourth session with the First Baptist church, of this place. It was a success from every standpoint. The program was far above the average and the spirit of the session was good.

A resolution was offered and carried, looking toward the establishment of a B. Y. P. U. Encampment in South Mississippi. A committee was appointed to find a suitable location and make such arrangements as will be necessary for a meeting next year. Already one good brother has offered us forty acres of land if we will locate the Encampment in his town. Laurel will make an offer for the Encampment to be permanently located here. Other towns and cities will doubtless do the same. Our plan is to spend one month each year in an Encampment studying the Bible, Sunday School Methods, the B. Y. P. U. the W. M. U., the Layman's Missionary Movement, and such other subjects that will make for efficient service in the Master's kingdom. If you or your town is interested, write to Brother N. R. Drummond, Columbia, Miss., or to L. G. Gates, pastor of the First Baptist church, Laurel, Miss.

L. G. Gates.

The Baptist Record

Capitol National Bank Bldg., Opposite Postoffice.

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI.

—BY THE—

Mississippi Baptist Publishing Company

J. B. DIXIE, Editor and Manager.

Entered at the Postoffice at Jackson, Miss., as
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Franklin, 221 Pine St., St. Louis, Mo.
G. E. Beck, 6 Park St., Brookline, Mass.Arrangement was made to have the En-
campment reported for The Record, but
it has not reached us.Miss Pauline Whitten has just returned
from the Southern Convention of the Mis-
sionary Movement at Asheville. She and one
other were all from Mississippi. She was
on the program and rendered fine service.Rev. W. S. McComby has recently held two
great meetings, one at Providence and one
at Central, both in the vicinity of Hatties-
burg. He will begin a meeting at Florence
on Sunday, and during August will sup-
port two Sundays in Immanuel church,
New York.We call the attention of our readers to
an advertisement of the Great Delta Mort-
gage, Loan & Guaranty Company, now run-
ning on the last page of this paper. Their
position seems to be simple and attrac-
tive to those who desire to borrow money on
any terms. Being acquainted with the
gentlemen who are promoting this Company,
feel safe in commending it to all.It was our privilege to attend the Young
People's Encampment at Blue Mountain,
which continued eight days, including two
Sundays. There are three things which
should be emphasized in connection with
these great meetings: 1. Blue Mountain
is an ideal place for them. The equipment
in the way of buildings is the best. The
campus is ample; board and lodging as good
as anybody could wish; and the home-like

atmosphere created by the noble people who
live there is absolutely exhilarating. 2. The
attractions, or rather, instructions are of
a high order. The speakers are noted for
piety, intellectuality and erudition, and it
ought to be said that their modesty and the
absence of pedantry are simply charming to
a sensible person.

3. The benefits reaped at these assem-
blies are, in our judgment, immediate and
far-reaching. The profound thought and
exalted ideals set forth were plastic and
will, without a doubt, produce stronger
character and purer and more powerful lives.

This is not a write-up, but simply a few
impressions gathered as an attendant on the
exercises. No adequate description of the
great Encampment can be given in the little
space available in this paper. Marable
visu.

Mathiston.

We have just closed a glorious meeting
here, the best in the history of the church.
It began on Tuesday night, July 4 and closed
Wednesday, July 12. The intention was
to run it several days longer, but owing to
the pastor being summoned home (Union)
on account of a sick wife, it was necessary
to close it just when the interest was greatest.
Rev. E. J. Hill, the pastor, did the
preaching, and every one who has ever
heard him, will know it was well done. He
is a devout, earnest, consecrated servant of
God, and a preacher with great power. He
won the love and esteem of the entire town,
and it was with regret that we saw the
meeting close. The congregations were
fine, several times overflowing the church.
The results, besides a reconsecrated membership,
were twenty accessions, twelve for baptism,
and eight by letter.

Powell B. Trotter.

A Bit of Competition for Sunday Schools in
South Mississippi.

Theo. Whitfield.

I have been asked to write a brief article
about the following matter:

At the recent meeting of the South Missis-
sippi Sunday School Convention there was
started for its territory what might be called
a Sunday School report clearing house.
Brother J. B. Quin, pastor at Columbia, con-
sented to be the secretary. Each Monday
those Sunday Schools desiring to engage in
the matter will send to the secretary a report
for the Sunday just finished, giving number
in attendance, enrollment, collection, etc.
They will receive from the secretary in return
a report of all other schools participating.
This report, if placed on a good-sized
blackboard, in the sight of the school, will
be an incentive to all. They will see what
other schools are doing and will be spurred
to more effort themselves.

There will be an expense of one dollar
for six months. The secretary will have
blank cards printed and a set of twenty-five
sent free to each school engaging. Upon
these blank cards will the schools send in
their reports. It may be seen also that the
secretary will in the course of six months

send out twenty-five different weekly reports
to each school.

The conditions of joining, of receiving the
weekly reports, etc., are that the dollar be
sent the secretary for postage and printing,
and that said school send in its weekly re-
port. Schools eligible are those on the A.
& V. R. R., and south of it.

McComb, Miss.

Convention Normal Course as Revised.

(Books newly added are in bold type.)

1. "The Normal Manual" (General Studies.)
2. "The Graded Sunday School," Beauchamp, or "The Organized Sunday School," Axell.
3. "After the Primary, What?" McKinney, or "Practical Primary Plans," Black.
4. "Teaching and Teachers," Trumbull.
5. "The Pastor and Teacher Training," McKinney, or "A Study of Child Nature," Harrison.
6. "Doctrines of Our Faith," Dargan.
7. "The Heart of the Old Testament," Sampey.
8. "New Testament History," (abridged) Maclear.

NOTES.

1. The changes are in Sections 2, 3, 5, 7,
and 8.

2. In Sections 2, 3 and 5, the changes
consist in the addition of the first named
book to stand as an option with the older
book which is named second.

3. "The Heart of the Old Testament" by
Prof. J. R. Sampey, is substituted for Ma-
clear's "Old Testament History."

4. In course 8, Maclear's Abridged is sub-
stituted for the larger volume formerly
used.

5. "The Graded Sunday School" is by
Rev. H. Beauchamp, the Board's efficient
secretary for Texas and the Southwest.

6. Five books of the course are of the
Board's own production and issue—The
Normal Manual, The Graded Sunday School,
The Pastor and Teacher Training, Doctrines
of Our Faith, The Heart of the Old Testa-
ment.

7. September is designated as "Teacher
Training Month" for the whole Sunday
School world. In every country on the
globe teacher training will be pressed during
that month. Our own Sunday School
field forces will undertake to organize a
thousand teacher training classes during
that month.

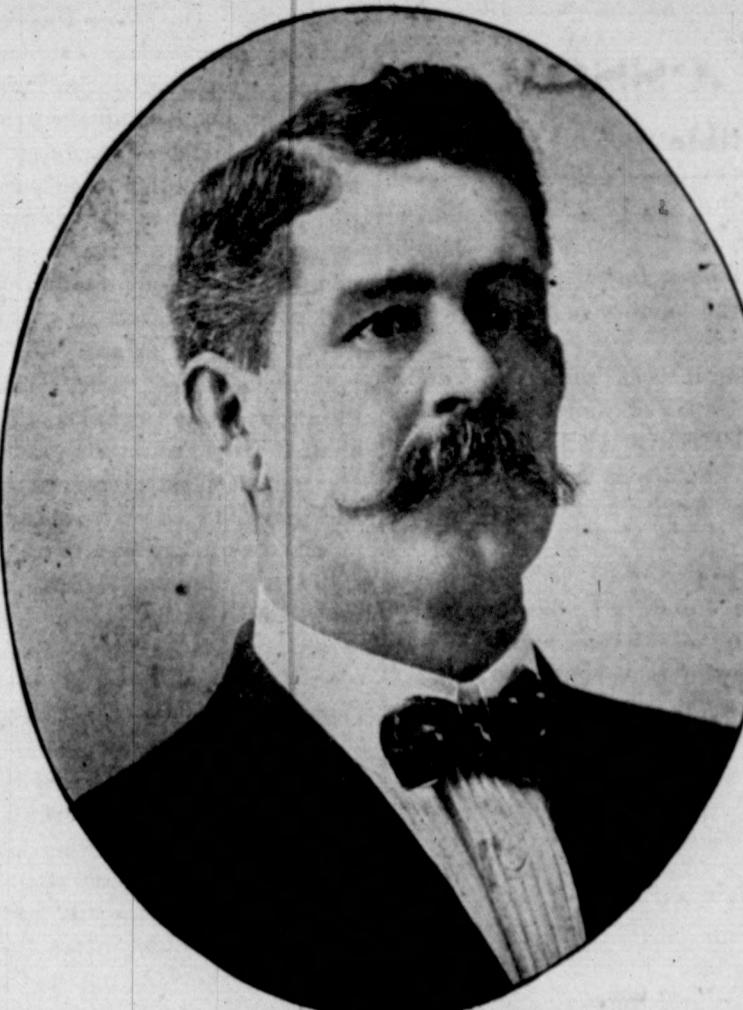
Take Notice.

Correspondents will please take notice
that the office of the Convention Board has
been moved from Winona to Jackson and
that all mail should be addressed to me at
Jackson, Miss., P. O. Box 392.

A. V. Rowe.

Those who wish to attend the Fifth Sun-
day meeting of the Monroe County Associa-
tion will be met at Greenwood Springs and
conveyed to Evergreen Baptist church, the
place of meeting.

Theo. W. Gayer.



HON. P. S. STOVALL
Candidate for State Treasurer.

An Address to the Electors of the State.

To the Democracy of Mississippi:

The campaign is drawing to a close; our
time is nearly run; we are coming on in the
home stretch. I wish to assure you that I
am doing my very best. My prospects for
success look good to me. I know I have
many warm friends and supporters, whom
I wish to urge forward to join me in pushing
my campaign to a successful close.

Awaiting your commands, and anxious to
serve,

Your friend,
P. S. Stovall.

A Strong Endorsement of Hon. P. S. Stovall
by Dr. W. T. Lowrey, One of Mis-
sissippi's Foremost Citizens
and Educators.

Clinton, Miss., Jan. 18th, 1911.

To My Friends:

Of course, I am a strong Stovall man for
State Treasurer. How could I be other-
wise? He was my schoolmate and personal
friend in boyhood, and has been my near
neighbor for the past seven years. I know
him well, and have known him clear back
to his early boyhood, and I knew his parents,
who were among the best and most honor-
able people in Mississippi.

But apart from all this, P. S. Stovall is
just the kind of a man for State Treasurer.
He is a magnificent business man as has been
proved in many ways. His high sense of
honor, added to his splendid business ability,
would make Mississippi's finances safe in
his hands.

He is a farmer, and one of the very best

Why should one be impressed with the
fact as being strange, that good men are fol-
lowed by evil children? Are not we all con-
ceived in sin and brought forth in iniquity?

All religious men are moral, but all moral
men are not religious. It seems to me that
it is becoming more and more difficult for
people to draw the distinction between mor-
ality and religion. I believe that it is true
that the preservation of a pious atmosphere
in the home and diligent training in the
knowledge of the Lord will cultivate good
morals, but I do not believe that as a result
of this that it is possible to develop a ten-
dency toward holy things and a seeking af-
ter God; for, "Ye must be born again, or ye
cannot see the kingdom of God." There is
nothing, as I see it, that humanity can do
that will prepare or in the least qualify one
for a proper appreciation of the plan of sal-
vation. "But the natural man receiveth not
the things of the spirit of God, for they are
foolishness unto him; neither can he know
them, because they are spiritually discern-
ed."

The stress in this day and generation is
being placed, it seems to me too much on
teaching and training. That is good in its
place, and has its purpose in this life, but
no one will ever be able to know the Lord
and Savior Jesus Christ to the salvation of
his soul who has not been born of the spirit.
There seems to be a growing tendency by a
system of teaching to fit the young to some
imaginary point of devotion where God can
reach them. There is no amount of teach-
ing or intellectual training that will fit and
qualify a man for Heaven. No one will
ever appreciate the meaning of the word re-
pent who has not been by the working of the
Holy Spirit convicted of sin. Our Lord's
theme, when He preached in Galilee, was
"Repent ye and believe the gospel." Shall
we profit by His example?

O, for a regenerated church membership!
J. R. Sample.

Missing the Slights.

No one ever ought to notice a slight that
was intended for him. The best way to
avoid noticing them is not to see them;
and the best way not to see them is to de-
cline to expect them or even to believe that
they could exist. The blind man's life is
enriched by his missing a great many things
that people with eyes see; and love is de-
liberately blind a great deal of the time.
Love refuses to see unlove that is directed
toward it. And we must choose between
extremes in this matter; for unless we de-
liberately close our eyes to slights we shall
see some that never existed! "He who
looks for slights is apt to find them"—
whether they are there or not. It is better
not to see the slights that were intended
for us than to see some slights that were
not intended for us.—S. S. Times.

The road to happiness is a continuous ef-
fort to make others happy.—Talmage.

The reward of one duty is the power to
fulfill another.—George Eliot.

Sunday School Lesson

To Be Studied With Open Bible

THE STORY OF TWO KINGDOMS.

Miss M. M. Lackey.

Chron. 34:1-13.

Lesson 4.

Josiah's Devotion to God.

Golden Text.—"Remember now thy Creator in the days of thy youth."—Eccles. 12:1.

I were to name this lesson, as I suggest naming last Sunday's, I think I should call it "Some Results of the Influence of a Good Mother."

Before beginning to study this lesson, I hope you will all read 2 Chron. 33:21-25. This tells of Amon, the king who followed Manasseh. He was twenty-two years old when he began to reign, and only held the throne two years. He was murdered in his own house by his servants. He overthrew all the good his father tried to do in his last years, so he is classed as one of those who did that which was evil in the sight of the Lord.

Today we study about his son, Josiah. There is a striking similarity between the stories of Amon, whom we studied about April 16th, and Josiah. The time of the lesson is about 638 B. C. The place, Jerusalem, chiefly, but Josiah's reforms extended all over Judah and even into Samaria.

Who was Josiah's father? Who was his mother? (2 Kings 21:1.) What does "Josiah" mean? ("Jehovah is porter.")

How old was he when he became king? Who perhaps helped with his early training? (2 Kings 22:12.) How long did he reign?

What great leader did he make his father? (Verse 2.)

What prophets were probably his counselors? (Jer. 1:2; Zeph. 1:1.)

How many evil ancestors immediately preceded him?

What good kings were among his ancestors?

How old was Josiah when he began his reform work? (Verse 3—sixteen years.)

What temptations did he face?

What opportunities were before him?

How was his course different from Manasseh's? (Compare Verses 3-7 with 33:2-10.)

What shows the thoroughness of Josiah's work? (Verses 3 and 7.)

How far did he carry his reforms? (2 Kings 23:15-20.)

What is the meaning of "purge"?

Did Josiah do the work thoroughly, or leave some images and high places?

How old was he when he did this purging? (Twenty years old.)

After he had "purged the land and the house" what constructive work did he do? (Verses 13.)

Tell how the money was raised for repairing God's house.

Who superintended the work?

What shows the honesty of the workers? (Verse 12.)

How long had it been since the temple was thoroughly repaired, and by whom?

SEEK FURTHER ANSWERS.

At what age was Josiah converted?

Is that age the usual one for decision for God?

At what age were you converted?

Did you, like Josiah, go immediately to work to purge out the wrong and build up the right, when you were converted?

Do we do enough towards arousing in children a consciousness that they are in the world to make it better?

What are the possibilities open to any young man in America today?

What does the life of Jesus teach about the sacredness of life?

In choosing our life work what things ought we to consider?

What should be the highest aim in this consideration?

What would Josiah's reform have amounted to if it had not been rooted in religion?

What lesson may we learn from this in regard to the reforms of today?

What is the best method in reform work of any kind?

Can laws be enforced unless the public sentiment supports them?

Where did Josiah begin his reforms? (At home!)

Josiah invested every thing for God; did it pay?

Is any other treatment of God fair?

Can we claim that heridity had much to do with forming Josiah's character?

What about environment?

Does this lesson teach that we can make what we will of our lives, regardless of either heridity or environment?

How early in life may a boy or a girl be qualified to take a stand for God?

Repeat the Golden Text.

Did Josiah obey this text?

Did this have anything to do with his success as a king?

Name two important lessons you have gotten from this lesson.

In the Footsteps of Paul.

By J. H. Eager.

The country around Messina is beautiful, the soil is rich and fertile, and the situation is charming. Under such favorable circumstances one cannot wonder that the people are making a vigorous effort to rebuild their ruined city and restore its former prosperity. The hillside above the ruins seemed to be dotted here and there with groups of tents, which I took to be the temporary homes of the returning in-

habitants. On closer inspection, however, with an opera glass, they proved to be strong, white-roofed, one-story houses, not fire-proof, but earthquake proof, or as nearly so as possible. A dozen centuries may pass before another such convulsion of nature will visit that spot and yet who is wise enough on such a subject to venture a prediction? For four hundred years Florence had not felt an earthquake, so that Florentines took it for granted that their city was immune, and yet while I was living there the ground was so shaken that houses shivered, the thickest walls cracked, high towers and steeples threatened to topple over, and the whole city was suddenly thrown into a state of consternation.

Leaving Messina and Rhegium, we continued our journey through the Narrow Straits, passing interesting scenery everywhere, the same that greeted the eyes of Paul in the long ago. There is snow-capped Etna, busy at its age-long occupation, for smoke and fire are still ascending from that hot and mysterious crater. The mountains and valleys on either side of us seem to be very fertile, and highly cultivated. Gardens, green vineyards and fields of ripening grain abound, often the hillsides are terraced to the very top, and in seed sowing time, instead of the horse or the mule and the plow, men and women with hoes and spades are seen breaking up the soil, and doing it most thoroughly, though far too slowly to satisfy an American farmer. Here it is not a question of finding men enough to cultivate the soil but soil enough for the many men and women to cultivate.

Not far beyond Etna lies what is left of old Syracuse, once a great and prosperous city. Here Paul landed and "tarried three days," but Luke gives no hint of what he did or said.

The day following we reached a section in the sea forever made sacred by the presence and the unique presence of Paul. While we went sailing along over a calm sea, with only a fresh and invigorating breeze blowing, and with all our needs abundantly supplied, Paul and his companions were in great distress. For many days they had been driven furiously and disastrously by "a tempestuous wind called Euroclydon," neither sun nor stars appearing and so great was the fury of the storm that at last despair settled down upon both crew and passengers, for Luke says: "all hope that we should be saved was then taken away."

But evidently Paul had not given up hope for in the night he was praying and that prayer brought an angel from heaven with a message of good cheer, "saying, fear not, Paul; thou must be brought before Caesar; and lo, God hath given thee all them that sail with thee." God is the same now as then, and as able and as willing, and He will care for us also, though of course, we look for no such vision. Malta lies away off to our right, far from the spot where the heavenly messenger visited Paul but in spite of stress and storm and high rolling billows and a shattered ship, every man of the two hundred and seventy-six on board

Thursday, July 20, 1911.

THE BAPTIST RECORD.

7.

that vessel reached the land in safety, according to the word of the angel, "God hath given thee all them that sail with thee." Paul believed in prayer, and he proved many times that the prayer of faith is a vital force, working wonders which nothing else could accomplish. While passing through these waters, I read with new and intense interest Acts XXVII and XXVIII, and Paul's epistle to Titus. We passed near enough to Crete to see the lights shining on the shore, and to remind us that Paul's opinion of the ancient Cretians was not very flattering, for he agrees with "a prophet of their own who said, 'The Cretians are always liars, evil beasts, slow bellies,' or lazy gluttons."

The college graduate is sometimes under the impression that he does not need special training to fit him for his work in the ministry. This is a serious mistake on his part. The gradual rise in the standards of education generally make it extremely important for the minister to have special training. A young man who came to the Seminary a few years ago said his idea when he left college was that he did not need any Seminary training because he proposed to serve country churches, but after he had been pastor of country churches for a while, he said he discovered that the young people in them were as well educated as himself, as they, too, had been to college. As a consequence, he found the necessity laid upon him of coming for a course in the Seminary.

We have been with Paul in five places and over a long stretch of sea, but we are now passing out of the track of his vessel, and we are leaving him behind "distracted, but not in despair" in perils in the sea, but with the memory of that heavenly vision glowing in his heart, and shining on his face, and burning in his words of cheer and assurance, to his fellow travelers. We are for a time leaving the New Testament and turning to the old, for our eyes are now fixed on Egypt, a cradle of the human race, a land of mystery and romance. The very mention of Egypt brings to mind Abraham, Jacob, Joseph, the long Hebrew bondage, Moses, Pharaoh, and a host of others. The Christian world owes much to Egypt, for here the children of Israel were nourished and trained for more than four hundred years, and here Moses was born and reared and educated as the son of Pharaoh's daughter, and developed into the greatest man of the Old Testament. Here also, Joseph and Mary, with the infant Jesus, found a safe refuge from the jealous and cruel wrath of Herod. Here Christianity greatly flourished in the early days, and saints and scholars were produced, all this and more we are soon to enjoy for ourselves, for our captain tells us that tomorrow we shall enter the Suez Canal at Port Said.

Louisville, Ky., July 10, 1911.

A Happy Meeting.

The church at Moak's creek, Lincoln Co., has just closed a happy meeting.

Eleven rejoicing souls were buried after the Jardine type by the pastor, Elder W. R. Johnson.

The ladies have a good society and are proving their faith by their works. Miss Selina Norman is their efficient President. The gospel message was appreciated by these good people.

I. H. Anding.

Houston Revival.

We have just closed a very helpful meeting, Brother J. P. Harrington, of Corinth, doing the preaching. We had arranged with Brother Sid Williams to be with us beginning June 28th. The pastor began the meeting on the 25th, and after preaching for a week, sent for Brother Harrington, who did some of the best preaching for fourteen days Houston ever heard. There were 33 accessions 18 by baptism.

G. W. Riley.

A Splendid Suggestion.

That proposed change in the constitution of our State Convention as suggested by Brother L. E. Barton, in the Record of July 6th, referring to the Convention Board, seems to me, to be an ideal suggestion. I have thought for some time that our Board ought to be a little more representative. No doubt our work is suffering now for the

lack of a better system. Why not have it? Give us a Convention Board composed of one or two members, as may be necessary, from each Association in the Convention, and we will have a Board capable of much greater effort and success. Our work is suffering now from the lack of proper information. The Board can't, as it now stands, know the situation throughout the State, therefore, I say "amen" to Brother Barton's suggestion.

J. B. Quin.

Columbia, Miss.

Belzoni.

We had Rev. E. L. Wesson and Prof. Collins with us for eleven days in our meeting. The preaching was of the highest order and Collins knows how to lead the singing. There were four additions to the church and the entire town's conception of Christianity was elevated.

Isola.

We had expected to have our old college chum, M. L. Sheppard of Arkansas, to be with us here, but sickness prevented him from coming, so the pastor did the preaching for a week. The visible results are three additions to the church.

Homer H. Webb.

Belzoni, Miss.

The Church Grumbler.

Let us grumble at the preachers.

Sitting all around our path;

Grumble at the mealy sermons

Searching out the thorns and chaff,

Let us find our sweetest comfort

In the grumblings of today,

With persistency removing

All the pleasure from the way.

CHORUS.

Then scatter seeds of discord,

Then scatter seeds of discord,

Then scatter seeds of discord,

For our reaping by and by.

Strange we never prize the music,

Till the sweet-voiced choir has flown,

Queer that we should slight the strangers

Till their welcome forms are gone!

Strange that doctrines grand and glorious

Never seem one-half so fair,

As when some one with his grumbling

Shakes them with a gloomy air.

If we knew the songs and sermons,

Grumbled at with might and main,

Would be silent on the morrow,

Never trouble us again,

Would the eyes of our dear Savior

Catch the frown upon our brow,

Would the few mistakes and errors

Vex us then as they do now.

Ah, those little silent sermons

How they point our memories back

To the hasty words and actions

Strewn along our backward track!

How those silent songs remind us

As in grumblings rare they lie,

Not to scatter thorns, but roses

For our reaping by and by.

W. E. Fendley

Meridian, Miss.

Thursday, July 20, 1911.

WOMAN'S WORK.

MRS. W. P. PRICE, Editor, Jackson, Mississippi.
 Direct communications to Mrs. W. P. Price, Jackson, Miss.
 Woman's Central Committee:
 MRS. A. MACKLETT, Meridian, President of Central Committee.
 MRS. V. R. WOODS, Meridian, Secretary of Central Committee.
 MRS. M. S. SMITH, Meridian, President of Sunbeam work.
 MRS. MARTIN BAILY, Winona, Pres. Young Woman's Missionary Union.
 MRS. VERA McCORMICK, Clinton, Officers of Annual Meeting:
 MRS. A. A. AVEN, Clinton, Vice-President.
 MRS. G. W. RICEY, Jackson, Recording Secretary.

I see in my house by the side of the road, Home Board may soon become self-supporting.

By the side of the highway of life, The men that press on with the ardor of hope.

And the men that are faint with strength.

But I do not stray from their smiles nor their tears.

Both parts of an infinite plan, Let me live in a house by the side of the road,

And be a friend to man.

"I know where are brook-gladened shadows ahead, And mountains of wearisome heat.

And the road lies on through the long afternoon,

And stretches away to the night, But still rejoice when the travelers rejoice.

And walk with the strangers that meet.

Nor live in any house by the side of the road,

Like a bird that dwells alone.

"Let me live in a house by the side of the road,

Where the race of men go by, They are good, they are bad, they are weak, they are strong,

Wise, foolish, and so am I, Then why should I sit in a scornful seat,

Or hum a cynic's ban?

Let me live in a house by the side of the road,

And be a friend to man!"

Our Mission Prayer Calendar.

July 22, Sunday— For Rev. and Mrs. J. W. New, brought Chihuahua, Mexico.

July 24, Monday— For Mrs. C. M. Oxner, Pingtu, China.

July 25, Tuesday— For increased gifts for evangelism.

July 26, Wednesday— For Rev. and Mrs. C. C. McDaniel, Shantou, China.

July 27, Thursday— Gratefully and cordially, Margaret M. Lackey

July 28, Friday— That our church supported by the

What is Success?
 True success always means en-

largement, and enlargement always means new expenditure of time, space, energy, vitality, and money. Why does your boy discard the suit of yesterday though it is but partially the worse for wear? Because he has outgrown that of yesterday. Why did the business man vacate the cramped premises of a year ago? Because his business has increased beyond its confines. Why the pulling down of that old building that adorned the campus for so many years? Because the number of students has so multiplied as to obviate forever any argument against the wisdom of the larger and better equipped building.

No sane parent complains of the healthy growth of his boy; no business man against the legitimate increase of his custom; no college president against the advance of his institution; and no one of the three begrudges the expenditure involved.

Then why should we begin to be despondent or critical when the work of the Kingdom outgrows the resources of a year ago; when its new possibilities call for more self denial on our part, and its successes assert that what was abundantly adequate a decade ago is absolutely inadequate to the requirements of today?

According to Work.

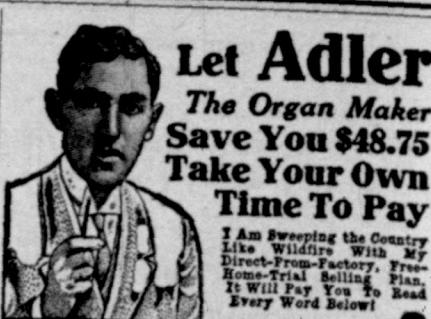
This is to express appreciation to the friends who have so liberally responded to the call for help for Rev. J. W. Cunningham's family. Packages or checks came from Columbus, Conway, Bolton, Ellissville, Holly Springs, Meridian, Magnolia, McComb, Pelahatchie, Ruleville, Sherman, Saron, Port Gibson, and West Point sent direct a package valued at \$39.15. The goods sent here were packed in a sugar barrel, and at close calculation came to \$98.00. This was sent express prepaid. After which we had about \$12.00 in cash which was sent in a check.

As soon as we hear from Bro. Cunningham, we will publish his letter.

Sisters, it has cost us so little to get up this package. The largest cash contribution was two dollars from a dear sister in Ellissville. The goods sent cost none of us more than that. I mention this merely to show how the littles will magnify themselves and become of great service when used for the Master's cause.

July 29, Saturday— For Rev. C. D. Daniel El-Paso, Texas.

July 30, Sunday— That our church supported by the



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Write for my "Organ Book" or "Penny Post" will bring you Adler and personally rights now.

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AN OLD AND WELL TRIED REMEDY.

—The Watchman.

Thursday, July 20, 1911.

THE BAPTIST RECORD.



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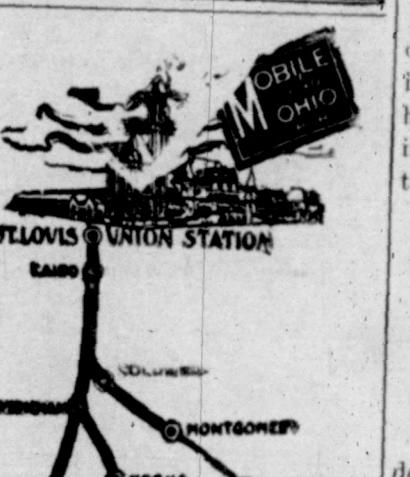
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S. A. STONE, T. A.

Jackson, Miss.

Again death has entered the portals of our church and taken from us our much beloved brother, H. A. Stovall. Bro. Stovall came to our village from Georgia when he was quite a young man, fresh from a leading college of that State, with the best of recommendations as an educator and Christian gentleman. He united at once with our church as an active deacon, which office he faithfully and cheerfully performed until his death, doing what he thought to be his Christian duty to his church and to his Master. Bro. Stovall was strong in the faith and never hesitated to take a leading part in any kind of church work.

Therefore, be it resolved That in the death of Bro. Stovall, Friendship church has lost one of her best workers; the community one of her most enterprising citizens and the country at large one of her best patriots; the widow and children a devoted husband and father.

Resolved further: That this church tender to the bereft family her tenderest sympathy and her help and watchcare over them in any future time of need or trouble.

S. A. Moore,
 Dr. J. W. W. Lyle,
 J. M. Porter,
 Committee.

Prayer for the Kingdom.

If you do not wish for his kingdom, don't pray for it. But if you do, you must do more than pray for it—you must work for it. And to work for it you must know what it is. We have all prayed for it many a day without thinking. Observe, it is a kingdom that is to come to us; we are not to go to it. Also, it is not to come outside of us; but in the hearts of us.

"The kingdom of God is within you." And, being within us, it is not a thing to be seen, but to be felt, and though it brings all substance of good with it, it does not consist in that: "The kingdom of God is not meat and drink, but righteousness, peace and joy," that is to say, in the holy, healthful and helpful Spirit.—John Ruskin.

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Meridian, Miss.

THE BAPTIST RECORD.

Sunburned

FACES, HANDS and

Arms will experience most gratifying relief in the cooling comfort that instantly follows the use of this pure, snow-white lotion.

HINDS Honey and Almond CREAM

It will heal in 24 hours. A few applications will make the skin soft, smooth, clear and attractive. It will remove dust and other impurities from the pores, and prevent eruptions. It is not greasy nor harmful in the least, and is guaranteed not to grow hair. Best for babies' skin ailments.

There is only one genuine, original Hinds Honey and Almond Cream—on the market for thirty-five years, and selling all over the world. Do not accept substitutes, for you'll be disappointed.

FREE—Trial Bottle mailed free by A. S. HINDS, 72 West St., Portland, Me.

SNOWDRIFT

HOGLESS LARD

Snowdrift Hogless Lard is positively the first, the ORIGINAL hogless, digestible shortening. There are imitations on the market, that should be treated AS IMITATIONS! Which would you prefer, steak, or imitation steak? Apply the same preference to shortening. Get "SNOWDRIFT." One-third less expensive, one-third more value. Makes delicious cake:

Snowdrift Hogless Lard is sold by all leading grocers who avoid "substitution" business. Buy in tins only. U. S. Inspected.

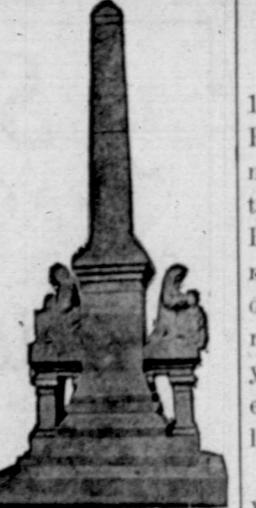
Made by
 The Southern Cotton Oil Co.
 New York, Savannah, New Orleans, Chicago



THE KIND THEY ALL IMITATE

QUEEN & CRES
ENT ROUTE

Monument Erected in Honor of the "Women of the Confederacy"
Rome, Ga. Takes Initial Step



The first monument to the memory of the "Women of the Confederacy" has recently been erected at Rome, Ga., by the "Sons of Veterans" of that city. A photograph of which we here reproduce. This is the right step in the right direction, and this move could be a stimulus to other chapters of "Sons of Veterans" to go and do likewise. It is true that they did the fighting, and that they fought like men, but withal, they suffered no greater hardships or rendered no greater service to this grand old Southland than did the noble women during that great struggle years in the sixties. "In memory of the women of the Confederacy, this is a noble deed. Sons of Veterans of Rome, Georgia, worthy of the highest praise from every lip, not only for the nobleness of the deed, but also for the appropriate selection in the material and design for the monument."

The group of figures on the right represents a young Southern woman on the battlefield, administering to the suffering wounded soldiers, with the inscription, "An Angel of Mercy." The group on the left represents the women who remained at home to care for the old homestead and the little ones. In her lap is an open letter just received from the front, giving news of her loved ones. The girl is kneeling with hands clasped in prayer, praying God to spare him, and the inscription reads "News from the front."

Southern Christian College, WEST POINT, MISSISSIPPI.

DEPARTMENTS—Primary, preparatory, normal, collegiate, commercial, domestic science, Bible, music, art. Beautiful campus; excellent buildings; home influence. Twelve scholarships for deserving girls. For catalogue address MAJOR R. A. BURTON, President.

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Please send me an outline of your "one-price methods" together with catalogue and prices. It is my intention to purchase _____ in about _____
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The One-Price Piano House.
Jackson, Miss.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

Mrs. Will Price Taylor.

On Thursday night, July 6, 1911, at Sardis, Miss., Mrs. Will Price Taylor passed to her eternal reward. Will Gill Price was the only daughter of Judge J. H. Price, of Magnolia. On Thursday night July 6, 1910 at 8:30 o'clock, she was united in marriage to Hudson Taylor, the youngest son of that distinguished Mississippian, Hon. R. H. Taylor, deceased.

Just eleven months and two weeks from the day of her marriage, and almost at the same hour of the day, she was called from the walks of time. At the time of her death she was twenty-three years of age. She was a beautiful, sensible, noble young woman.

It was selected because of its superb beauty, and unsurpassed lasting qualities. It has been established that Georgia Marble is entirely free from absorption, the first step towards decomposition, and as for beauty—well, it's just the prettiest thing in existence. If you are interested in a monument of any kind ask your dealer to show you samples of Cherokee, Creole, Etowah, and Kennesaw Georgia Marble, and if he can't supply you, write to the Georgia Marble Company, Tate, Georgia, and they will put you in touch with a nearby dealer who can.

The success of the ladies meeting depends greatly upon you fulfilling this request.

If it is not asking too much of you, pray for your vice-president that she may be directed by the Holy Spirit in arranging the program and handling the work in general.

Eight years ago her noble mother preceded her to the better land; in personal appearance, in splendour of intellectual gifts in nobility of character, they were strikingly alike. How sadly the world needs such women! Why should they be taken?

May the Lord help us to bow with reverential submission to His will. We cannot see; we can only trust; "we walk by faith—not by sight."

In deepest sympathy,
Her friend,
W. T. Lowrey.

Eager-Jones.

On the evening of June 28th, at the home of Mr. J. O. Hollingsworth, at Clinton, Mr. Ide Whitfield Eager and Miss Pearl Jones were united in marriage, ceremony by the pastor. It was a beautiful occasion, and this young couple begin life together full of hope.

Freckles

"Once Freckled, Always Freckled"
No Longer True—How to Remove Quickly.

People used to take their freckles to the grave. That was before they knew about Kintho, the simple remedy that is sold under a guarantee to remove freckles, or money back. Look in the glass and at the first sign of a freckle, get a two-ounce package of Kintho wherever toilet goods are sold and see if it doesn't remove your freckles as if by magic.

"Use Kintho Soap, too. It will not only help give the freckles a push but it is delightful for toilet use."

and joy. Their popularity was attested by the many gifts of affectionate friends. They propose to make a Christian home. May the Father's blessing be upon them abundantly.

P. I. Lipsey.

To the Churches of Pearl River Association.

We earnestly request that each church composing this body appoint at least two lady delegates to meet with the W. M. U. to be held with Magee's Creek church on the same date. The Association meets September 5, 6, and 7, 1911.

The success of the ladies meeting depends greatly upon you fulfilling this request.

If it is not asking too much of you, pray for your vice-president that she may be directed by the Holy Spirit in arranging the program and handling the work in general.

Yours for service,
Mrs. G. H. Suttle, Vice-President W. M. U. P. R. A.

To the Sisters of Central Association.

The apportionment cards sent out recently are not intended to set aside the ones you received at the time of the last association. The new ones are to go into effect with the next Association. The amounts on the cards are only meant to keep you from dropping below the sums named. They expect that you may go far above them. "Hitch your wagon to a star" and let us see how much our Association can give. Mrs. Woods writes me: "Of course, dear, faithful old Central will do more than this."

Let us not disappoint her expectations.

Julia T. Lipsey.



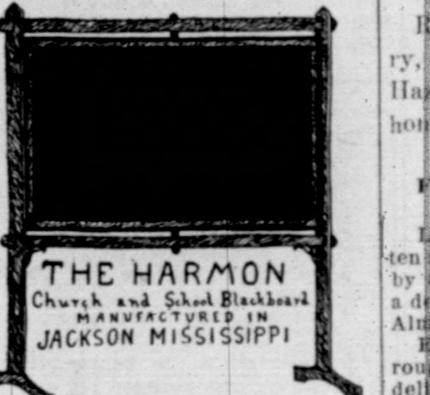
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Georgia - Alabama Business College, Macon, Ga., a select training school, limited to 200 students.

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The following is a voluntary tribute from a life-long friend: "I have known Mr. Eugene Anderson thirty-two years, in private and public life, as a citizen and as a business man, and as a personal friend. Have watched his growth from boyhood to man's estate. His character is unimpeachable, his ability as a tutor is unequalled. He is eminently qualified to train young men and young women for business positions in any concern or corporation." S. H. Morgan, Chief Clerk of the Billing Department of the Wholesale House of Ragan-Malone, Atlanta, Ga.

This College has a fund for taking high-grade young people and letting them pay their tuition after they go out to work.



Size, 3x4 1-2 feet.

Slated both sides. Two boards in one. Will sell to any Baptist Sunday School in the State on time. Write for description and price. Address

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Physicians treated free.

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Getting Beyond Our Shallows.

Our duty is never limited by our ability. A man must often do a great deal more than he can do, or than he knows how to do; and if he must, then omniscience and omnipotence are awaiting his sight drafts. The worker in a machine shop is given the sound advice: "Don't say that you have done all that can be done for a machine when you have only done all that you know how to do." A vast area of possibility and obligation lies beyond our little "know how" and to enter into this new field of privilege we need simply to open our life wholly to the resources of Jesus Christ.—S. S. Times.

Those who learn to live and work and love, whether the winds blow east or west whether the sky is fair or stormy, whether the world smiles or frowns, nods or winks, are invincible. A clear, pure heart, a sweet poised temper turn grievances into favors, or, at worst, make of them jokes. There are many things that it is foolish to collect, but the silliest of all are grievances.—William H. Hamby.

A Horse Collar that Cures Sore Shoulders.

Every team owner should know why the Indestructible hameless metal horse and mule collar will cure all sore shoulders.

It is all you claim for it is more too. It cured me of Typhus Hemorrhagic Fever. I would have been under the sod 2 years ago but for JOHNSON'S. Tell this to the world. It might save some man's life.

H. Q. HAZIER.

April 18, 1910, Dothan, Ala.

I began bandaging Johnson's Tonic in Blakely, Ga., in 1884. I have never missed a Dothan, Ala., Have sold more than 100,000 bottles. Use in my family for Typhus, Fever and La Grippe. All the years I have been selling it, never has but 2 complaints. Both parties admitted afterwards they had not used it right.

JOHNSON'S TONIC.

April 18, 1910, Crosswater, Ga.

I have used Johnson's Tonic in my family for Typhus Hemorrhagic Fever. It is all you claim for it is more too.

It cured me of Typhus Hemorrhagic Fever. I would have been under the sod 2 years ago but for JOHNSON'S. Tell this to the world. It might save some man's life.

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If you suffer from bleeding, itching, blisters or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 32, South Bond, Ind.

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What They Say.

No law can give good government automatically.

Drink is the twin brother of impurity—Rev. Father L. Minehan.

A young man cannot be fit if he takes alcohol.—Sir Frederick Treves.

Alcohol is not a restorative nor a recuperative.—Dr. W. Wallace Smith.

The church that is not at war with the liquor traffic is untrue to Jesus Christ.

Alcohol prevents the putrefaction of the dead and hastens the decay of the living.

Short life, less work, worse work—that is the output of alcohol.—Sir Henry Thompson.

It is the idea that alcohol is nourishment which makes half the drunks we have.—Dr. W. Cummins.

If grog shops decorated their windows with samples of their finished work, they would do less trade.

Better license the thief to steal your jewels than permit the saloon to corrupt your boy—Anna A. Gordon.

Civilization will not be a success until the saloon is but a memory of what men once endured—Collier's Weekly.

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No truly great man ever founded, willfully intended founding a sect—Carlyle.

What we really are, somehow or other will ooze out.—F. W. Robertson.

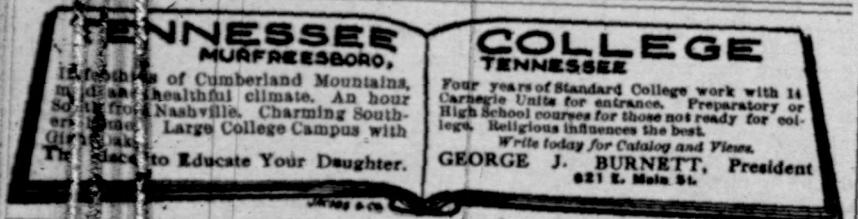
No man can welcome truth and beauty at his front door while at his back door he is entertaining guests from the nether world. Intellectual blindness is in the world the first and most obvious result of moral compromise.—W. H. P. Fauve.

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The forty-sixth session will begin September 18th, 1911. Four courses of lectures, eight months each, required for graduation. All laboratories thoroughly equipped. Instruction by lecturers, residents, laboratory work and practical operations. Hospital admissions excellent. Catalog and circular containing full information sent on application. Write

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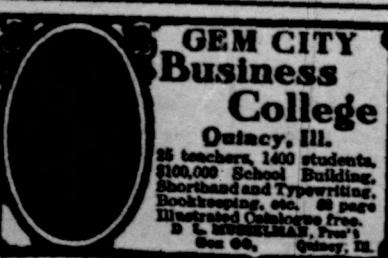
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And while they prayed the blessing came—"a rushing mighty wind." It was no such thing! Not a breath was stirred and not a curtain moved. It was the sound as of a mighty wind. The effect was there without the apparent cause. And their eyes were opened and they all looked up, and beheld, each one was crowned with a tongue of fire!"

Again, not so! There were no heat and no burning, and not a soul was afraid. Now, that is the way of the Lord. It is the thing to expect in religious work—sound without wind; fire without heat; effect without visible cause; and results which no man can explain. That is what ought to occur in a real revival.—Examiner.

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Get worse and worse the longer you let them go; Leonardi's Golden Eye Lotion cures inflammation and soreness without pain in one day. Cooling, healing, strengthening. Get "Leonardi's"—it makes strong eyes.

Guaranteed or money refunded. Drug-gists sell it at 25 cts. or forwarded prepaid on receipt of price by S. B. Leonardi & Co., Tampa, Fla.

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